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THE

CHRISTIAN INSTITUTES;

OR, THE

SINCERE WORD OF GOD.

BEING A PLAIN AND IMPARTIAL ACCOUNT OF THE WHOLE

FAITH AND DUTY OF A CHRISTIAN.

COLLECTED OUT OF THE

WRITINGS OF THE OLD AND NEW TESTAMENT:

DIGESTED UNDER PROPER HEADS,

AND DELIVERED IN THE WORDS OF SCRIPTURE.

BY THE RIGHT REV. FATHER IN GOD,

FRANCIS, LATE LORD BISHOP OF CHESTER.

Gastrell (Francis) bp. of Chester

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THE Scriptures being written on purpose to acquaint us with the will of GOD, and to instruct us in all things necessary to our everlasting salvation, there is no doubt to be made, but that in the form we now have them (which, for divers wise reasons, was so contrived by the Holy Spirit,) they are sufficient to that end; so that whoever reads them with due care and attention, may, without any further help, be truly and fully informed what he ought to believe and do, in order to be saved. I will add also, that he whose peculiar business it is to instruct the ignorant, to guard the unwary, and to *stop the mouths of gainsayers, may be thoroughly furnished* from hence *unto all* these *good works.*

Nay, farther, had the Scriptures exhibited religion to us in that regular form and method to which other writers have reduced it, there would, to me at least, have been wanting one great proof of the authority of those writings, which being penned at different times, and upon different occasions, and containing in them a great variety of wonderful events, surprising characters of men, wise rules of life, and new unheard-of doctrines, all mixed together with an unusual simplicity and gravity c

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narration, do, in the very frame and composure of them, carry the marks of their Divine Original.

However, for the benefit of such as will not be at the pains to search and study the Scriptures; such as, by reason of their age, are not capable of reading them with judgment; and such as, through some prejudice or evil disposition of mind, may be apt to misapply them; it hath been thought proper to draw up several abstracts or summaries of *Christian Doctrine*, which being, as the several authors of them assure us, exactly agreeable to Scripture, are designed to give us a general notion of what we shall find more particularly and fully set down in those books; by which means we may be enabled to read them with more ease and greater profit.

The design is certainly very fit and good, were it but as fairly and justly executed: but the great misfortune is, that these very books, which were intended to lead us more easily and certainly into the knowledge of Scripture, are most of them so framed as to represent the religion there delivered to us in a false light; and, by giving a wrong turn to our minds at first, to render our endeavours to inform ourselves afterwards, by our own reading, ineffectual.

The chief occasion of which abuse is, the many differences and divisions that have happened among Christians, both with regard to their faith, and to their rules and measures of serving GOD; which differences, as they plainly rose at first from a greater deference that was paid, either to the *traditions* or *writings of men*, than to the *word of* GOD; so they have been kept up ever since, by a greater care that hath been taken by the several sects to instruct their children in those things which dis-

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tinguish them from one another, than to teach them the common doctrines and duties of their most holy profession. From whence it follows, that the books composed by them for that purpose, must needs give a very different, and the greatest part of them, for that reason, a very false account of the Christian Religion.

But besides the many errors which are made part of the standing doctrine of some particular Church, or society of Christians, several other mistakes must be supposed to occur in the various writings and discourses of private men, even of the same Church, who take upon them to explain the common faith, every man in his own language and method.

Now for the better removing any false opinions we may have received from those different accounts which are given us of Scripture by other men, as well as preventing any wrong judgments we might be disposed to make of the word of GOD when we read it ourselves, I have often thought that it would be a work of great use to collect out of the writings of the Old and New Testament all the doctrines and precepts therein dispersed; to lay them together in such an order and method, as to give the Christian reader a full and distinct view of his whole faith and duty at once; and by keeping all along the language of Scripture, to leave no room for misrepresentation.

This is what I have endeavoured to do in the following treatise, as being fully satisfied of the truth of what a great writer observes[1], *That we cannot speak of the things of* GOD *better than in the words of* GOD.

[1] Chillingworth, p. 152.

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It is not to be expected, that the general draught here given of Scripture Religion, should have that influence upon persons *nourished up in the words of* unsound *doctrine*, as to make them lay by all the false opinions and improper language which they have long been used to; but since it contains nothing else but the *pure Word of* GOD, there is reason to hope, that men of all persuasions will be easily prevailed upon to look into it without fear of being misled; and that if any of them should from hence be enabled to discover their mistakes, the authority of what is said will dispose them to yield more willingly to their convictions.

But whatever effect this method may have with such as are already fixed in error, those that have not yet taken a wrong bent, will, in all likelihood, find it of some advantage to them, in their earliest inquiries in the Christian Religion, to take a general view of the whole, in the most simple manner in which it was *first delivered to the Saints.* For when they see all the passages of Scripture together, which refer to the same subject, they will be in less danger of falling into any of those mistakes which are manifestly founded upon single texts considered apart by themselves: and when they have once truly learned to speak the language of Scripture, they will be better enabled to judge of the force of all other expressions, and to discern how far they agree with that unerring standard, *the Word of* GOD.

It was for their sakes, chiefly, that I undertook to draw up this summary account of the doctrine contained in the Sacred Writings: which, at this time more especially, I was encouraged to do, upon a presumption that it might be some way serviceable to those glorious designs, which are now with

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great zeal and success carrying on for the better educating Christian youth in the principles of their most holy religion, and for propagating a true knowledge of the Gospel among those that have not yet received the glad tidings of salvation through CHRIST: which designs I am not only particularly obliged, but with the whole weight of my judgment and inclination led to promote to the utmost of my power.

It were likewise farther to be wished, that the professed enemies of *Revealed Religion* would take some such way as this, of considering it all at once, in the full extent and simplicity of it, before they conclude any part of it to be either false or absurd. For by so doing they would soon find, that all the objections they make to *Divine Revelation* are levelled only against some particular opinions, falsely vented by private men as *the Word of* GOD; and that no one Christian doctrine can be disproved, while the authority of the Scriptures is preserved; which hath not yet suffered any thing by all their attempts.

After this short account of the reasons that induced me to enter upon the following work, I have these few things to acquaint my reader with, concerning the method observed in the performance of it.

The language (as I have said before), is all taken out of Scripture; there being no more of my own mixed with it, than just what was necessary for connection: and this is every where distinguished by a different character, excepting only some small variations in the *person*, *tense*, or the like; such as were requisite to express that, by way of pro-

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position, which the Scripture had delivered in some other form.

All the texts made use of are (as it appears upon the first view) disposed under general heads. But for the better avoiding too great a number of subdivisions, and at the same time to preserve the clearness aimed at by them, instead of new titles, I have made several breaks under each head, which seemed to me to answer the same end an easier way. I have endeavoured likewise so to range the particular texts under every division, as they might follow one another in the most natural order they were capable of, without making a continued discourse; which, considering that this is a collection of principles and laws, would have carried less weight and solemnity with it.

As I have taken all the care I could to leave out no texts relating to any of my heads, which might be supposed to add any force or light to those I have retained, so have I avoided as much as conveniently I could, the repetition of the same texts. But because several of them may be thought to belong as properly to one head as another; for this reason I have repeated some without any variation; but, commonly, where the same text comes over again, it is placed in a different view; what was delivered absolutely as a matter of faith or duty in one place, being brought in as a proof or reason of something else in another.

Under some heads I have put several texts, which seem to be only equivalent expressions of the same thing; but some of them, upon examination, will be found to be more distinct, and some more emphatical than others, or at least the variety itself

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will serve to imprint what is said more strongly upon us; and in this I have followed the manner of the Sacred Writers.

As to the sense and meaning of all the passages of Scripture here brought together; it will easily appear from the disposition which I have made of them, that I have constantly had a regard to that interpretation of the words which is most generally allowed, and which they seem most naturally to bear in the common translation now used in our Bibles; which I have all along preserved, excepting only two or three places in the *Psalms*, where I thought the old translation, still kept in the public service of the Church, more full and expressive. I have indeed taken the liberty of applying some texts, by way of illustration, in somewhat a different sense than what was originally intended by them; but then it is always in such a sense as is agreeable to the doctrine of Scripture in other places; and the subjects they are applied to are such, as either admit of no dispute, or are sufficiently proved by plainer texts before. And even these texts, which do not by an easy inference prove that they are brought to explain, are for more exactness distinguished by this mark ¶.

But whatever faults there may be, either in the choice of some texts, or the disposition of the whole performance, they will, I hope, be excused upon the account of the great difficulty of such a work as this is; in the composing of which I had no manner of help from any body that had gone before me. The only offer at such a design, that I have met with, is a book printed in *quarto*, 1676, styled, *The Scripture Sufficiency*, &c. which I hoped, would have superseded my labour, or at least made it much easier, by giving me a good foundation to build upon. But that book, though the product of much pains, and

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which, upon some other accounts, may probably have its use, was of so little service to me, by reason of the great difference of the author's method, that I found it less trouble to take all my materials immediately out of the Bible itself, than out of that book; and thither I went directly for them.

If it shall please GOD, that the collection I have made from thence should any way contribute to give persons a right understanding of the Christian Religion, I shall think the pains I have taken in it very well bestowed. And if the work be esteemed *useful*, I shall be very well content to have it pass under no other character.

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THE

CHRISTIAN INSTITUTES;

OR, THE SINCERE

WORD OF GOD.

CHAPTER I.

Showing what Religion is, and how the knowledge of it is to be obtained.

UNDER *the name of* religion *is comprehended all that* worship *and* service, *which is due from* men *to* God: *whatever we ought or are bound to do in obedience to him: whatever he will reward us for doing, or punish us for not doing.*

[1] *In order, therefore, to worship and serve God as we ought to do*; *we* must, *first,* believe that he is; *that* he hath given us laws and commandments to keep; *that* he is a rewarder of them that diligently seek him, *and of such as* do according to all that he hath commanded them: *and, that* he taketh vengeance on them that obey him not.

[2] *And for the better understanding the nature and extent of our duty in all respects, together with the*

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[1] Heb. xi. 6. Exod. xxiv. 12. John xiii. 34. Exod. xvi. 28. Heb. xi. 6. 1 Kings ix. 4. 2 Thess. i. 8. [2] Exod. v. 2. John ix. 36. Joshua xxiv. 15.

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grounds and reasons of our obligation, it behoves us, in the next place, to inform ourselves, as truly and particularly as we can, who the Lord is whom we are to serve: *what attributes and perfections belong to him, and what works he hath wrought: as also what manner of beings we ourselves are, who are commanded to serve him; what capacities and inclinations we have; what state and condition we are in; and in what relation we stand to God.*

After which it will be necessary for us to inquire, how and in what manner God is to be worshipped, and what those laws and ordinances are which he hath commanded us to observe.

[1] *And then, for our greater encouragement to serve God, in all such things as we shall find to be enjoined us, and to persevere in our obedience to him; it is requisite for us to know what happiness* God hath prepared for them that love *and obey* him, *and what misery he hath provided for such as* transgress *his* commandments: *how great, how certain, and of what continuance both the* joy *and* the terror of the Lord are.

THE NECESSITY OF SEARCHING THE SCRIPTURES.

[2] *These are the things which every man is concerned to be well instructed in; and the truest and shortest way of attaining such knowledge as this, is, by* searching the Scriptures.

[3] *For* they are they which testify of God; *which* show us what is good, and what the Lord doth require of us; *which* set before us the way of life,

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[1] 1 Cor. ii. 9. 2 Chron. xxiv. 20. Neh. viii. 40. 2 Cor. v. 11.
[2] John v. 39. [3] John v. 39. Micah vi. 8. Jer. xxi. 8. Acts xvi. 30. 1 Thess. i. 10. Mark x. 17.

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and the way of death; *and which* teach us what we must do to be saved from the wrath to come, *and* to inherit eternal life.

[1] The way of man is not *now* in himself; it is not in man that walketh to direct his steps. *Though we can* by nature do *many* things contained in the law of God; *and though we can, in many cases,* even of ourselves, judge what is right, our conscience bearing witness *to what is good or evil, either* by excusing, *or else* accusing us *accordingly, yet we are not a sufficient* law unto ourselves. *Notwithstanding, therefore, the* law written in our hearts, *we shall never come to the full knowledge of* that good and acceptable and perfect will of God, *which is to direct us in this life, but by his* word, *which* he hath in due times manifested *to us, from whence we may be fully instructed in all* things which belong unto our peace *and salvation,* even the salvation of our souls.

[2] *And if* any man sin, (as in many things we offend all) *there is no other way of being assured that we* shall not all likewise perish, *but from the Scriptures: which acquaint us that* we have an advocate with the Father; *and give us an account in what manner, and upon what terms,* God *is pleased to* reconcile us to himself.

[3] All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, *that such as desire to serve God truly* may be perfect, thoroughly furnished unto all good works.

[4] Whatsoever things were written aforetime *by*

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[1] Jer. x. 23. Rom. ii. 14. Luke xii. 57. Rom. ii. 13, 14, 15. Rom. xii. 2. Titus i. 3. Luke xix. 42. 1 Peter i. 9. [2] 1 John ii. 1. James iii. 2. Luke xiii. 3. 1 John ii. 1. 2 Cor. v. 18.
[3] 2 Tim. iii. 16, 17. [4] Rom. xv. 4. 2 Peter i. 21. Rom. xv. 4.

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holy men of God, *who* spake as they were moved by the Holy Ghost, were written for our learning, that we, through patience and comfort of the Scriptures, might have hope.

[1] Unto the Jews *first* were committed the oracles of God; *for* God spake with them from heaven, and gave them right judgments and true laws, good statutes and commandments, by the hand of *Moses* his servant, *who* showed them the way wherein *they were to* walk, and the work that they *were to* do.

[2] *And the same* God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son; *and that* which at the first began to be spoken by the Lord, was confirmed unto us by them that heard him.

[3] *This is the* glorious Gospel of the blessed God, which is not after man, neither was it received of man, neither was *any man* taught it but by the revelation of Christ; *who* taught the way of God truly, *and* enabled *his apostles and ministers* to declare unto us all the counsel of God.

[4] *And* that we might know the certainty of those things wherein they were instructed, *to whom the Gospel was first preached, there is* set forth, in order *to us,* a declaration of those things which were most surely believed among them, even as they were delivered by *those* which from the beginning were eye-witnesses and ministers of the Word, and had perfect understanding of all things; who kept back nothing that was profitable unto us.

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[1] Rom. iii. 2. Neh. ix. 13, 14. Exod. xviii. 20. [2] Heb. i. 1, 2. Heb. ii. 3. [3] 1 Tim. i. 11. Gal. i. 11, 12. Luke xx. 21. 1 Tim. i. 12. Acts xx. 27. [4] Luke i. 4. 1. Luke i. 1, 2, 3. Acts xx. 20.

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[1] *We ought therefore* to receive with meekness *and* all readiness of mind the ingrafted word, which is able to save our souls; believing all things which are written in the law and the prophets; *and more especially* holding fast that form of sound words, *and that* faith which was once delivered unto the saints *in the writings of the New Testament.*

[2] *And that we may not* err concerning the faith, *let us take care that we do not* think of men above that which is written; *that we are not curious about* the times and seasons, *which* we have no need *to know: that we* avoid foolish and unlearned questions, profane and vain babblings, and oppositions of science, falsely so called; *that we* do not give heed to Jewish fables and commandments of men that turn from the truth; *and that we* strive not about words to no profit; *nor suffer ourselves to be misled* by philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

[3] *As* in the Epistles of *St.* Paul, *so in the* other Scriptures also, *there* are some things hard to be understood; *but we must be both* unlearned and unstable, *if we* wrest *those* to our own destruction; *for generally, the holy writers* have used great plainness of speech; *and they have never* handled the Word of God deceitfully; *so that* whoever will do his will, may know of the doctrine whether it be of God.

[4] *For all that is* needful *for us to know* of the common salvation, *is so plainly set forth to us, that* he may run that readeth; but if the Gospel be hid,

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[1] James i. 21. Acts xvii. 11. Acts xxiv. 14. 2 Tim. i. 13. Jude 3.
[2] 1 Tim. vi. 21. 1 Cor. iv. 6. 1 Thess. v. 1. 2 Tim. ii. 23. 1 Tim. vi. 20. Titus i. 14. 2 Tim. ii. 14. Col. ii. 8.
[3] 2 Peter iii. 16. 2 Cor. iii. 12. 2 Cor. iv. 2. John vii. 17.
[4] Jude 3. Hab. ii. 2. 2 Cor. iv. 3, 4.

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it is hid to them *only* that are lost, in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ should shine unto them.

[1] *The* Scriptures *then being plain and easy, so far as is necessary* to make us wise unto salvation, through faith which is in Christ Jesus; *we ought to read them with the same* sincerity *with which they were written, not* corrupting the Word of God, or perverting the Gospel of Christ, after our own lusts, *which make us unwilling* to endure sound doctrine.

[2] *And having* consented to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, *we ought* to continue in the things which we have learned and have been assured of: *without regarding what is said, either by such as* teach things that they ought not, for filthy lucre's sake, *or by* unruly and vain talkers and deceivers, *who being* puffed up by their fleshly mind, intrude into those things which they have not seen, *or by such as* make the Word of God of none effect through their tradition.

[3] Having *therefore* received of the apostles, by the Lord Jesus, how we ought to walk, and to please God; *let us* receive *that* which we have heard of them, not as the word of men, but (as it is in truth) the word of God, which effectually worketh in them that believe. The power *and* demonstration *of which is such, that,* whosoever will not hear *Moses* and the prophets, *Christ and his apostles,* yet speaking *to us in the Scriptures,* neither will he be persuaded *any other way of the truth of religion,* though one rose from the dead *to assure him of it.*

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[1] 2 Tim. iii. 15. 2 Cor. ii. 17. Gal. i. 7. 2 Tim. iv. 3.
[2] 1 Tim. vi. 3. 2 Tim. iii. 14. Titus i. 11. Titus i. 10. Col. ii. 18. Mark vii. 13. [3] 1 Thess. iv. 1, 2, 3. 1 Thess. ii. 13. 1 Cor. ii. 4. Luke xvi. 31. Heb. xi. 4.

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[1] The Gospel of Jesus Christ, which, according to the commandment of the everlasting God, was made known to all nations for the obedience of faith; *this is* the Word of God which liveth and abideth for ever; *this is* that wisdom from above, which all the adversaries of it shall not be able to gainsay or resist; by which also we are saved, if we believe, and obey from the heart, that form of doctrine, which is delivered to us *in the holy* Scriptures.

[2] *And as* there is none other name under heaven given among men whereby we must be saved, but the name of Jesus Christ; *so neither is there any* other doctrine *to be* taught, *but what is* declared unto us *in* the Gospel which we have received, and wherein we stand.

[3] If any man preach another Jesus; *or* if any man, or an angel from heaven, preach any other Gospel unto us than that which the apostles have preached unto us, let him be accursed.

[4] Ye shall not add unto the word which God commandeth you, neither shall you diminish ought from it.

[5] Add thou not unto his words, lest he reprove thee, and thou be found a liar; *for* every word of God is pure.

[6] If any man shall add unto the words of this book *of the new covenant*, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of this book, God shall take away his part out of the Book of Life.

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[1] Rom. xvi. 25, 26. 1 Pet. i. 23. James iii. 17. Luke xxi. 15. 1 Cor. xv. 2. Rom. vi. 17. [2] Acts iv. 12. 10. 1 Tim. i. 3. 1 Cor. xv. 1. [3] 2 Cor. xi. 4. Gal. i. 9. 8. [4] Deut. iv. 2. [5] Prov. xxx. 6. 5. [6] ¶ Rev. xxii. 18, 19.

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[1] *Wherefore let us mark* that which is noted in the Scripture of truth, *and* lay up the words of this book in our heart and in our soul; *and let us* teach them our children, speaking of them when we sit in our houses, and when we walk by the way, when we lie down, and when we rise up.

[2] *For* the commandment which the Lord thy God commands thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldst say, Who shall go up for us to heaven, and bring it unto us, that we may hear it and do it? Neither is it beyond the sea, that thou shouldst say, Who shall go over the sea for us, and bring it unto us, that we may hear it and do it? But the Word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. And this is the Word which by the Gospel is preached unto us.

[3] Secret things belong unto the Lord our God, but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.

[4] *If therefore thou shalt ask*, saying what shall I do to inherit eternal life? *the plain answer is*, What is written in the law *and in the* Gospel? How readest thou? Seek ye out of the Book of the Lord, and read therein all the days of your life; that ye may learn to fear the Lord your God, and to keep all the words of this law, and these statutes to do them.

[5] Blessed is he that readeth, and they that hear the words of this *book*, and keep those things which are written therein.

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[1] Dan. x. 21. Deut. xi. 18, 19. 2 Kings xxii. 13. Deut. xi. 18, 19.
[2] Deut. xxx. 11, 12, 13, 14. 1 Pet. i. 25. [3] Deut. xxix. 29.
[4] Luke x. 25, 26. Isa. xxxiv. 16. Deut. xvii. 19. [5] ¶ Rev. i. 3.

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CHAPTER II.

Concerning God: His Nature, Attributes, and Works.

[1] THAT which may be known of God is manifest: *for* the heavens declare the glory of God, and the firmament sheweth his handy-work. So that we are without excuse, *if* by the things that are made *we do not* clearly *perceive and* understand his eternal power and Godhead.

[2] The Lord is *also* known by the judgment which he executeth.

But the Scriptures *having given us a plainer and fuller account of the Divine Being, than the* reason *of man can discover of itself, the best and easiest way of coming to the right knowledge of God is by his word.*

From whence we learn,

That he is the Maker, Preserver, and Governor of all things: that he is a being every way perfect; the only God; who hath none other like him; and who is greater and more excellent than all other beings: that he is a Spirit, eternal and unchangeable; and fills all places by his presence: that his happiness, knowledge, wisdom, and power, are infinite: that he is perfectly good and gracious, righteous and just, true and faithful, pure and holy: and that after all we can do or know of him, he is incomprehensible.

GOD IS THE CREATOR, MAKER, AND FORMER OF ALL THINGS.

[3] By him were all things created that are in

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[1] Rom. i. 19. Psal. xix. 1. Rom. i. 20. [2] Psal. ix. 16.
[3] Col. i. 16.

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heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him.

[1] He made heaven, the heaven of heavens, with all their host; the earth, and all things that are therein: the seas, and all that is therein. As for the world, and the fulness thereof, and all things that come forth of it, he hath founded them.

[2] He formed the light, and created darkness, the day is his, and the night also is his; he hath prepared the light and the sun; *and* by his Spirit he hath garnished the heavens.

[3] He gave the sun for a light by day, *and* ordained the moon and the stars for a light by night.

[4] He hath made summer and winter; the north and the south, he hath created them.

[5] The Lord hath founded the earth, and hung it upon nothing.

[6] He created it not in vain; he formed it to be inhabited.

[7] He shut up the sea with doors, and said, Hitherto shalt thou come, but no farther; and here shall thy proud waves be staid.

[8] He formed the mountains, and createth the wind.

[9] God made every living creature, beast and cattle, and creeping thing of the earth; every winged fowl and moving creature which the waters bring forth; and every plant of the field before it was in the earth, and every herb of the field before it grew.

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[1] Neh. ix. 6. Psal. lxxxix. 11. Isa. xxxiv. 1. [2] Isa. xlv. 7. Psal. lxxiv. 16. Job xxvi. 13. [3] Jer. xxxi. 35. Psal. viii. 3. Jer. xxxi. 35. [4] Psal. lxxiv. 17. Psal. lxxxix. 12. [5] Prov. iii. 19. Job xxvi. 7. [6] Isa. xlv. 18. [7] Job xxxviii. 8. 11. [8] Amos iv. 13. [9] Gen. i. 21. 24, 25. Gen. ii. 5.

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[1] God created man; male and female created he them. Thou, O Lord, art our Father, and we are all the work of thy hand. We are the clay, and thou our potter. Thy hands have made us and fashioned us. Thou hast clothed us with skin and flesh, and hath fenced us with bones and sinews. Thine eyes did see our substance, yet being imperfect; and in thy book were all our members written, which in continuance were fashioned, when as yet there was none of them.

[2] The Lord hath formed the spirit of man within him, he hath made us this soul.

[3] He made of one blood all nations of men, for to dwell on the face of the earth.

[4] The Lord he is God, it is he that hath made us and not we ourselves; we are his people, and the sheep of his pasture.

[5] He hath created us for his glory; he hath formed us for himself, *that* we should shew forth his praise.

[6] By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth.

[7] Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear.

[8] He spake, and they were made; he commanded, and they were created. He said, Let them be, and it was so.

[9] The Lord hath made all things for himself: and for his pleasure they are and were created. For

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[1] Gen. i. 27. Isa. lxiv. 8. Job x. 8. 11. Psal. cxxxix. 10.
[2] Zech. xii. 1. Jer. xxxvii. 16. [3] Acts xvii. 26. [4] Psal. c. 3.
[5] Isa. xliii. 7. 21. [6] Psal. xxxiii. 6. [7] Heb. xi.
[8] Psal. cxlviii. 5. [*Old Transl.*] Gen. i. [9] Prov. xvi
Rev. iv. 11. Rom. xi. 36.

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of him, and through him, and to him, are all things.

[1] Why *then* hath the fool said in his heart; there is no God? Understand, ye brutish among the people, and ye fools, when will ye be wise? Shall the work say of him that made it, he made me not?

[2] Every house is builded by some man, but he that built all things is God.

GOD IS THE PRESERVER OF ALL THINGS.

[3] By him all things consist.

[4] He preserveth and upholdeth all things by the word of his power; *and* they continue this day according to his ordinances.

[5] The Lord hath established the heavens, *and* the earth, and they abide.

[6] He hath compassed the waters with bounds until the day and night come to an end: he bindeth the floods from overflowing.

[7] *And because he hath* said *it*; *therefore* while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.

[8] The earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God.

[9] With thee, O Lord, is the fountain of life. Thou preservest man and beast. Thou givest food to all flesh: in whose hand is the soul of

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[1] Psal. xiv. 1. Psal. xciv. 8. Isa. xxix. 16. [2] Heb. iii. 4.
[3] Col. i. 17. [4] Neh. ix. 6. Heb. i. 3. Psal. cxix. 91.
[5] Prov. iii. 19. Psal. cxix. 90. [6] Job xxvi. 10. Job xxviii. 11.
[7] Gen. viii. 21, 22. [8] Heb. vi. 7. [9] Psal. xxxvi. 9. 6. Psal. cxxxvi. 25. Job xii. 10.

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every living thing, and the breath of all mankind.

[1] And God blessed every living creature, and said unto them; Be fruitful and multiply. *He said also* to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat; and it was so.

[2] The Lord, *He is* the preserver of men.

[3] In him we live, and move, and have our being.

[4] He holdeth our soul in life; *and* he will be our guide even unto death.

[5] My defence is of God. The Lord is my keeper. I laid me down and slept; I awaked, for the Lord sustained me: the Lord shall preserve my going out and my coming in.

[6] He is with me, and will keep me in all places whither I go, and give me bread to eat, and raiment to put on. *For* by him have I been holden up from the womb; he hath fed me all my life long.

[7] Thou, Lord, only makest me dwell in safety, *and* thy visitation preserveth my spirit.

GOD IS THE SUPREME LORD, DISPOSER, AND GOVERNOR OF ALL THINGS.

[8] The most high God is the possessor of heaven and earth. All that is in the heaven and in the earth is his. The world is his, and the fulness thereof.

[9] God is the judge of all, *and* he reigneth over

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[1] Gen. i. 21, 22. 25. 28. 30. [2] Job vii. 20. [3] Acts xvii. 28. [4] Psal. lxvi. 9. Psal. xlviii. 14. [5] Psal. vii. 10. Psal. cxxi. 5. Psal. iii. 5. Psal. cxxi. 8. [6] Gen. xxviii. 15. 20. Psal. lxxi. 6. Gen. xlviii. 15. [7] Psal. iv. 8. Job x. 12. [8] Gen. xiv. 22. 1 Chron. xxix. 11. Psal. l. 12. [9] Heb. xii. 23. 1 Chron. xxix. 12. 11. Psal. cxix. 91. *Old Transl.*]

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all. Thine is the kingdom, O Lord, and thou art exalted as head above all. All things serve thee.

[1] Whatsoever the Lord pleaseth, that doth he in heaven and in earth, in the seas and in all deep places.

[2] He hath appointed the ordinances of heaven and earth; and he doth according to his will in the army of heaven, and among the inhabitants of the earth.

[3] The counsel of the Lord, that shall stand, and he will do all his pleasure.

[4] *All* angels, and authorities, and powers, are subject to him; *and* his angels do his commandments, hearkening unto the voice of his word.

[5] The sun, and the moon, and the stars, even all the host of heaven, the Lord hath divided unto all nations under the whole heaven.

[6] He appointeth the moon for seasons, *and* the sun knoweth his going down.

[7] He commandeth the sun, and it riseth not, and he sealeth up the stars. He turneth the shadow of death into the morning, and maketh the day dark with night.

[8] God thundereth marvellously with his voice; he directeth the sound of it under the whole heaven, and his lightning unto the ends of the earth.

[9] He causeth the vapours to ascend; he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

[10] He saith to the snow, Be thou on the earth; he calleth for the waters of the sea, and poureth them out upon the face of the earth.

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[1] Psal. cxxxv. 6. [2] Jer. xxxiii. 26. Dan. iv. 35. [3] Prov. xix. 21. Isa. xlvi. 10. [4] 1 Pet. iii. 22. Psal. ciii. 20. [5] Deut. iv. 19. [6] Psal. civ. 19. [7] Job ix. 7. Amos v. 8. xxxvii. 5. 3. [9] Jer. x. 13. [10] Job xxxvii. 6.

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[1] By the breath of God frost is given, and the breadth of the waters is straitened.

[2] Fire and hail, snow and vapour, wind and storm, fulfil his word. He turneth them round about by his counsels, that they may do whatsoever he commandeth them, upon the face of the world in the earth; he causeth them to come, whether for correction or mercy.

[3] The Lord giveth rain, both the former and the latter rain in his season, that men may gather in their corn, their wine, and their oil: he *also* shutteth up the heaven, that there be no rain, and that the land yield not her fruit.

[4] He visiteth the earth, and blesseth the springing thereof: he reneweth the face of the earth, and crowneth the year with his goodness; so that the pastures are clothed with flocks, and the valleys are covered over with corn.

[5] He causeth the grass to grow for the cattle, and herb for the service of man, that he may bring forth food out of the earth.

[6] He turneth a fruitful land into barrenness, for the wickedness of them that dwell therein.

[7] The Lord is the God of all flesh, *and* of the spirits of all flesh; all *his living creatures*, both small and great beasts, and things creeping innumerable, wait upon him, that he may give them their meat in due season. That *which* he giveth them they gather; he openeth his hand, *and* they are filled with good. *When* he hideth his face, they are troubled; *when* he taketh away their breath, they die and return to their dust.

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[1] Job xxxvii. 10. [2] Psal. cxlviii. 8. [*Old Transl.* Job xxxvii. 12, 13. [3] Jer. v. 24. Deut. xi. 14. 17. [4] Psal. lxv. 9, 10. Psal. civ. 30. Psal. lxv. 11. 13. [5] Psal. civ. 14. [6] Psal. cvii. 33, 34. [7] Jer. xxxii. 17. Numb. xvi. 22. Psal. civ. 25 27, 28, 29.

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[1] He feedeth the fowls of the air, and not a sparrow falleth to the ground without him.

[2] The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

[3] He is the governor among the nations; God ruleth unto the ends of the earth.

[4] The Lord is our Judge; the Lord is our Lawgiver; the Lord is our King.

[5] When the Most High separated the sons of *Adam*, he divided to the nations their inheritance, and set the bounds of the people.

[6] He appointed the ancient people, and the things that are coming, and shall come.

[7] The Lord increaseth the nations, and destroyeth them: he enlargeth the nations and straiteneth them again: and at what instant he speaketh concerning a nation or a kingdom, to build and to plant it, *or to* pluck up, and pull down, and to destroy it, *it shall be done.*

[8] He changeth the times and the seasons: he removeth kings, and setteth up kings: God the Judge putteth down one and setteth up another.

[9] By him kings reign, and princes decree justice, even all the judges of the earth.

[10] From him cometh every good and every perfect gift; neither is there any evil in the *world*, and the Lord hath not done it.

[11] He killeth, and he maketh alive; he woundeth and he healeth: he bringeth down to the grave, and he bringeth up. Unto God the Lord belong the issues from death. If he gather unto himself

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[1] Matt. vi. 26. Matt. x. 29. [2] Dan. iv. 17. [3] Psal. xxii. 28. Psal. lix. 13. [4] Isa. xxxiii. 22. [5] Deut. xxxii. 8. [6] Isa. xliv. 7. [7] Job xii. 23. Jer. xviii. 9. 7. [8] Dan. ii. 21. Psal. lxxv. 7. [9] Prov. viii. 15, 16. [10] James i. 17. Amos iii. 6. [11] Deut. xxxii. 39. 1 Sam. ii. 6. Psal. lxviii. 20. Job xxxiv. 14, 15.

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the spirit of man and his breath, all flesh shall perish together, and man shall turn again unto dust.

[1] The preparations of the heart in man, and the answer of the tongue, is from the Lord. He giveth wisdom to the wise, and knowledge to them that know understanding; *and when* it so seemeth good in his sight, he hideth things from the wise and prudent, and revealeth them unto babes.

[2] The Lord maketh poor and maketh rich: he bringeth low, and lifteth up. Riches and honour come of him: and in his hand it is to make great, and to give strength unto all. He raiseth the poor out of the dust, *and* maketh the barren woman to be a joyful mother of children.

[3] The race is not *always* to the swift, nor the battle to the strong; neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; for who knoweth not in all these, that the hand of the Lord hath wrought this?

[4] The horse is prepared against the day of battle, but safety is of the Lord: *for* he delivereth and rescueth; he maketh wars to cease, and restraineth the wrath of man.

[5] The lot *also* is cast into the lap, but the whole disposing thereof is of the Lord: in whose hand our breath is, and whose are all our ways.

[6] We have heard with our ears, O God, our fathers have told us, what works thou didst in their days, in the times of old.

[7] For as the earth bringeth forth her bud, and as

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[1] Prov. xvi. 1. Dan. ii. 21. Luke x. 21. [2] 1 Sam. ii. 7. 1 Chron. xxix. 12. Psal. cxiii. 7. 9. [3] Eccles. ix. 11. Job xii. 9. [4] Prov. xxi. 31. Dan. vi. 27. Psalm xlvi. 9. Psal. lxxvi. 10. [5] Prov. xvi. 33. Dan. v. 23. [6] Psal. xliv. 1. [7] Isa lxi. 11.

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the garden causeth the things that are sown in it to spring forth, so the Lord God hath caused righteousness and praise to spring forth before all nations.

[1] The whole earth is full of his glory *and* riches; *and* they that go down to the sea in ships, these see the works of the Lord, and his wonders in the deep.

[2] The Lord is King for ever and ever; *and* his dominion is an everlasting dominion.

[3] He ruleth by his power for ever: let not the rebellious exalt themselves.

[4] He is the blessed and only potentate; the King of kings, and Lord of lords: the one Lawgiver, who is able to save and to destroy.

[5] Who hath given him a charge over the earth? Or, who hath disposed the whole world? Who teacheth like him? *Or*, who hath enjoined him his way? He worketh all things after the counsel of his own will; and he giveth not account of any of his matters.

In general.

THE PERFECTION OF GOD.

[6] Our Father which is in heaven is perfect.

[7] Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty. Thou art very great, thou art clothed with honour and majesty.

[8] The heaven is thy throne, and the earth is thy footstool: thy name is excellent, and thy glory is above the earth and heaven.

[9] The Lord of Hosts he is the King of Glory;

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[1] Isa. vi. 3. Psal. civ. 24. Psal. cvii. 23, 24. [2] Psal. x. 16. Dan. iv. 34. [3] Psal. lxvi. 7. [4] 1 Tim. vi. 15. James iv. 12. [5] Job xxxiv. 13. Job xxxvi. 22, 23. Eph. i. 11. Job xxxiii. 13. [6] Matt. v. 48. [7] 1 Chron. xxix. 11. Psal. civ. 1. [8] Isa. lxvi. 1. Psal. cxlviii. 13. [9] Psal. xxiv. 10. Psal. xcvi. 6.

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honour and majesty are before him; strength and beauty are in his sanctuary.

[1] The Lord is great in counsel, and mighty in work: the Lord hath done excellent things! his work is honourable and glorious.

[2] The work of the Lord is perfect; for all his ways are judgment.

[3] The law of the Lord is perfect; *and* all his precepts concerning all things are right.

[4] The glory of the Lord shall endure for ever.

[5] *Who can* make known to the sons of men the glorious majesty of his kingdom, *and* the greatness of his excellency?

[6] Blessed be thy glorious name, O Lord, which is exalted above all blessing and praise.

Compared with other Beings.

HE IS THE ONLY GOD.

[7] God is one; the Lord is the true God, he is God alone. The Lord our God is one Lord.

[8] The Lord he is God, in heaven above and upon the earth beneath; there is none else.

[9] The Lord he is God: there is none else besides him: before him there was no god formed, neither shall there be after him.

[10] Though there be that are called gods, whether in heaven or in earth; yet to us there is but one God the Father, of whom are all things, and we in him.

[11] All the gods of the people are idols, which by

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[1] Jer. xxxii. 18, 19. Isa. xii. 5. Psal. cxi. 3. [2] Deut. xxxii. 4. [3] Psal. xix. 7. Psal. cxix. 128. [4] Psal. civ. 31. [5] Psal. cxlv. 12. Exod. xv. 7. [6] Neh. ix. 5. [7] Gal. iii. 20. Jer. x. 10. Psal. lxxxvi. 10. Deut. vi. 4. [8] Deut. iv. 39. [9] Deut. iv. 35. Isa. xliii. 10. [10] 1 Cor. viii. 5, 6. [11] 1 Chron. xvi. 26. Gal. iv. 8. Jer. x. 5. 1 Cor. viii. 4. Isa. xliv. 10. 1 Cor. viii. 4.

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nature are no gods. They cannot do evil, neither also is it in them to do good. *For* we know that an idol is nothing in the world: *and that* a graven image is profitable for nothing, and that there is none other God but one.

THERE IS NONE LIKE HIM.

[1] Who is like unto thee, O Lord? Who is like thee, glorious in holiness, fearful in praises, doing wonders.

[2] To whom shall we liken God? Or what likeness shall we compare unto him? Or to whom shall he be equal?

[3] Who in the heavens can be compared unto the Lord? who among the sons of the mighty can be likened unto him?

[4] Thou art great, O Lord God, there is none like thee; neither are there any works like unto thy works.

[5] Among the gods, there is none like unto thee, O Lord; there is no God like thee in heaven above, or on earth beneath.

[6] There is none like thee in all the earth; among all the wise men of the nations, and in all their kingdoms, there is none like unto thee, O King of nations.

[7] *God is not* (as the wicked think) altogether such an one as ourselves; for his ways are not our ways, nor his thoughts our thoughts; but as the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts than our thoughts.

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[1] Exod. xv. 11. [2] Isa. xl. 18. 25. [3] Psalm lxxxix. 6.
[4] 2 Sam. vii. 22. Psal. lxxxvi. 8. [5] Psal. lxxxvi. 8.
1 Kings viii. 23. [6] Exod. ix. 14. Jer. x. 7. [7] Psal. l. 16.
[a1] Isa. lv. 8, 9.

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[1] Forasmuch as we are the offspring of God, we ought not to think that the Godhead is like unto gold or silver, or stone graven by art of man's devices.

HE IS GREATER THAN ALL THINGS.

[2] Who is so great a god as our God?

[3] Thou, whose name alone is Jehovah, art the Most High over all the earth.

[4] The Lord our God is God of gods, and Lord of lords.

[5] *He is* far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.

[6] The Lord is greater than all gods, *and* he is to be feared above all gods: for all the gods of the nations are idols; but the Lord made the heavens.

[7] God is greater than man. It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers.

[8] Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: all the inhabitants of the earth are reputed as nothing before him; and they are counted to him as less than nothing, and vanity.

[9] Who hath first given to him, and it shall be recompensed to him again?

GOD IS A SPIRIT.

[10] God is a Spirit.

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[1] Acts xvii. 29. [2] Psal. lxxvii. 13. [3] Psal. lxxxiii. 18. [4] Deut. x. 17. [5] Eph. i. 21. [6] Exod. xviii. 11. Psa. xcvi. 4, 5. [7] Job xxxiii. 12. Isa. xl. 22. [8] Isa. xl. 1 Dan. iv. 35. Isa. xl. 17. [9] Rom. xi. 35. [10] John iv. 2

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[1] He is invisible; whom no man hath seen, nor can see at any time: neither hath *any man* heard his voice at any time, or seen his shape.

ETERNAL.

[2] *The Lord he is* the eternal God, who liveth for ever and ever.

[3] Before the day was, before the mountains were brought forth, or ever he had formed the earth and the world, even from everlasting to everlasting, he is God.

[4] He is the first and the last: he is Alpha and Omega, the beginning and the ending; which is, and which was, and which is to come.

[5] His goings forth have been from of old, from everlasting; *and* his years are throughout all generations.

[6] He is the living God, and steadfast for ever.

[7] He is the immortal and everlasting King; *and* his throne remaineth from generation to generation.

[8] He only hath immortality.

[9] The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under the heavens; but the Lord shall endure for ever.

[10] His days are not as the days of man; neither can the number of his years be searched out.

[11] One day is with the Lord as a thousand years, and a thousand years as one day.

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[1] Heb. xi. 27. 1 Tim. vi. 16. John i. 18. John v. 37.
[2] Deut. xxxiii. 27. Rev. iv. 9. [3] Isa. xliii. 13. Psal. xc. 2.
[4] Rev. i. 17, 18. [5] Micah v. 2. Psal. cii. 24. [6] Dan. vi. 26. [7] 1 Tim. i. 17. Jer. x. 10. Lam. v. 19. [8] 1 Tim. vi. 16. [9] Jer. x. 11. Psal. ix. 7. [10] Job x. 5. Job xxxvi. 26. [11] 2 Pet. iii. 8.

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UNCHANGEABLE.

[1] *God* is the same yesterday, to day, and for ever.

[2] *He is* the incorruptible God; with whom is no variableness, neither shadow of turning.

[3] *Thus* saith the Lord of Hosts, I am the Lord, I change not; I am that I am; this is my name for ever, and this is my memorial unto all generations.

[4] There are *indeed* diversities of operations, but it is the same God which worketh all in all; whose counsel standeth for ever, and the thoughts of his heart to all generations.

[5] Whatsoever God doth, it shall be for ever; nothing can be put to it, nor any thing taken from it; and God doth it that men should fear before him.

[6] The earth and the heavens shall perish; but thou, O Lord, remainest. They all shall wax old, as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall have no end.

PRESENT EVERY WHERE.

[7] He filleth all in all.

[8] The heaven, and heaven of heavens cannot contain thee, O God.

[9] Whither shall I go from thy Spirit, O Lord? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there: if I take the wings of the morning, and dwell in the uttermost parts of

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[1] Heb. xiii. 8. [2] Rom. i. 23. James i. 17. [3] Mal. iii. 5, 6. Exod. iii. 14, 15. [4] 1 Cor. xii. 6. Psal. xxxiii. 11. [5] Eccles. iii. 14. [6] Heb. i. 10, 11, 12. Psal. cii. 27. [7] Eph. i. 23. [8] 1 Kings viii. 27. [9] Psal. cxxxix. 7, 8, 9, 10.

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the sea, even there shall thy hand lead me, and thy right hand shall hold me.

[1] *Can it be* said *of the* Lord, *that* he is God of the hills, but he is not God of the valleys?

[2] Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places, that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord.

THE HAPPINESS OF GOD.

[3] *He is* the blessed God *who is for ever happy.*

[4] In his presence is fulness of joy, and at his right hand there are pleasures for evermore.

[5] Can a man be profitable unto God? Or is it gain to him that thou makest thy way perfect? Thy wickedness may hurt a man as thou art, and thy righteousness may profit the son of man: *but* if thou sinnest, what dost thou against him? Or if thy transgressions be multiplied, what dost thou unto him? *And* if thou be righteous, what givest thou him? or what receiveth he of thy hand?

[6] Thy goodness extendeth not to him.

HIS KNOWLEDGE.

[7] The Lord is a God of knowledge *and* judgment.

[8] He is perfect in knowledge, *and* knoweth all things; his understanding is infinite.

[9] God is light, and in him is no darkness at all.

[10] The Spirit of God knoweth the deep things of God.

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[1] 1 Kings xx. 28. [2] Jer. xxiii. 23, 24. [3] 1 Tim. i. 11. [4] Psal. xvi. 11. [5] Job xxii. 2, 3. Job xxxv. 6, 7, 8. [6] Psalm. xvi. 2. [7] 1 Sam. ii. 3. Isa. xxx. 18. [8] Job xxxvi. 4. 1 John iii. 20. Psal. cxlvii. 5. [9] 1 John i. 5. [10] 1 Cor. ii. 11. 10.

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[1] Known unto God are all his works from the beginning of the world; neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do.

[2] He looketh to the ends of the earth, and seeth under the whole heaven, the eyes of the Lord are in every place, beholding the evil and the good.

[3] Hell and destruction are before the Lord: He seeth in secret: *and* the darkness hideth not from him.

[4] He declareth the former things, *and* he sheweth things which must be hereafter: He declareth the end from the beginning, and from ancient times the things that are not yet done. He revealeth secrets, and maketh known what shall be in the latter days. Times are not hidden from the Almighty.

[5] Behold, saith the Lord, the former things are come to pass, and new things do I declare. Before they spring forth I tell you of them.

[6] Interpretations belong to God.

[7] The Lord beholdeth all the sons of men; from the place of his habitation he looketh upon all the inhabitants of the earth; *he* considereth all their works.

[8] The eyes of the Lord are always upon *us*, from the beginning of the year even unto the end of the year.

[9] The Lord hearkeneth and heareth, and a book of remembrance is written before him.

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[1] Acts xv. 18. Heb. iv. 13. [2] Job xxviii. 24. Prov. xv. 3. [3] Prov. xv. 11. Matt. vi. 18. Psal. cxxxix. 12. [4] Isa. xlviii. 3. Rev. iv. 1. Isa. xlvi. 10. Dan. ii. 28. Job xxiv. 1. [5] Isa. xlii. 9. [6] Gen. xl. 8. [7] Psal. xxxiii. 13, 14, 15. [8] Deut. xi. 12. [9] Mal. iii. 16.

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[1] He knoweth our down-sitting and our up-rising: he compasseth our path: he counteth all our steps: he is acquainted with all our ways; *and* when we enter into our closet, and shut our door, he seeth us.

[2] By him are actions weighed: he pondereth all our goings; neither is there a word in our tongues but he knoweth it altogether.

[3] The Lord knoweth the hearts of all men; he searcheth all hearts, and understandeth all the imaginations of the thoughts: he knoweth the things that come into our mind, every one of them; and no thought can be withholden from him.

[4] He discerneth the thoughts and intents of the heart; he understandeth our thoughts afar off.

[5] Thou, even thou only, O God, knowest the hearts of all the children of men.

[6] *Thus* saith the Lord, *concerning idols;* let them shew us what shall happen; let them shew the former things, what they be, or declare us things for to come: let them shew the things that are to come hereafter, that we may know that they are gods; yea, there is none that sheweth; yea, there is none that declareth; yea, there is none that heareth their words.

[7] Wherefore doth the wicked contemn God, *and* say *thus* in his heart? How doth God know? Is there knowledge in the Most High? Can he judge through the dark cloud? The Lord shall not see, neither shall God regard us: *Or why doth he* say,

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[1] Psal. cxxxix. 2, 3. Job xxxi. 4. Psal. cxxxix. 3. Matt. vi. 6.
[2] 1 Sam. ii. 3. Prov. v. 21. Psal. cxxxix. 4. [3] Acts i. 24. 1 Chron. xxviii. 9. Ezek. xi. 5. Job xlii. 2. [4] Heb. iv. 12. Psal. cxxxix. 2. [5] 1 Kings viii. 39. [6] Isa. xli. 22, 23. 26.
[7] Psal. x. 13. Psal. lxxiii. 11. Job xxii. 13. Psal. xciv. 7. Psal. x. 11, 14. Jer. xxix. 23.

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God hath forgotten, he hideth his face, he will never see it? For surely the Lord beholdeth mischief and spite to requite it; *and whoever* committeth villainy *or* adultery, *or* speaketh lying words in my name, even I know, and am a witness, saith the Lord.

[1] The Lord knoweth the manifold transgressions *of the wicked*, and their mighty sins: he will never forget any of their works: for his eyes are upon the ways of man, *and* there is no darkness or shadow of death, where the workers of iniquity may hide themselves.

[2] Shall the thing framed say of him that framed it, He hath no understanding? He that planted the ear, shall he not hear? He that formed the eye, shall he not see? He that teacheth man knowledge, shall not he know?

[3] God hath not eyes of flesh. The Lord seeth not as man seeth: for man looketh on the outward appearance, but the Lord looketh on the heart.

[4] Neither is his ear heavy that it cannot hear.

[5] Shall any teach God knowledge?

HIS WISDOM.

[6] God is wise in heart: his thoughts are very deep. He is mighty in wisdom; he is wonderful in counsel, and excellent in working.

[7] The Lord possessed wisdom in the beginning of his way, before his works of old; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.

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[1] Amos v. 12. Amos viii. 7. Job xxxiv. 22. [2] Isa. xxix. 16. Psal. xciv. 9, 10. [3] Job x. 4. 1 Sam. xvi. 7. [4] Isa. lix. 1 [5] Job xxi. 22. [6] Job ix. 4. Psal. xcii. 5. Job xxxvi. 5. Isa xxviii. 29. [7] Prov. viii. 22. 26.

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[1] The Lord by wisdom hath founded the earth; by understanding hath he established the heavens; by his knowledge the depths are broken up, and the clouds drop down the dew: He hath established the world by his wisdom, and hath stretched out the heavens by his discretion. O Lord, how manifold are thy works! in wisdom hast thou made them all.

[2] And God saw every thing that he had made, and behold it was very good. He hath made every thing beautiful in his time.

[3] He is the only wise God.

[4] Who hath known the mind of the Lord? Or who hath been his counsellor? Who hath directed the Spirit of the Lord? Or being his counsellor, hath taught him? With whom took he counsel? Who instructed him and taught him knowledge, and shewed to him the way of understanding?

[5] Where shall wisdom be found, and where is the place of understanding? The depth saith, It is not in me; and the sea saith, It is not with me; it cannot be gotten for gold, neither shall silver be weighed for the price thereof: Whence then cometh wisdom, seeing it is hid from the eyes of all living? God understandeth the way thereof, and he knoweth the place thereof.

[6] Behold, he putteth no trust in his servants, and his angels he chargeth with folly.

[7] The Lord knoweth the thoughts of the wise, that they are vain; for the wisdom of this world is foolishness with God.

[8] There are many devices in a man's heart; never-

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[1] Prov. iii. 19, 20. Jer. x. 12. Psal. civ. 24. [2] Gen. i. 31. Eccles. iii. 11. [3] 1 Tim. i. 17. [4] Rom. xi. 34. Isa. xl. [5] Job xxviii. 12. 14, 15. 20. 28. 20, 21. 23. [6] Job iv. 18. or. iii. 20. 19. [8] Prov. xix. 21. Prov. xxi. 30. Job v. 13. 25.

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theless the counsel of the Lord, that shall stand. *For* there is no wisdom, nor understanding, nor counsel against the Lord; who taketh the wise in their own craftiness, turneth them backward, and maketh their knowledge foolish.

[1] He respecteth not any that are wise of heart; because the foolishness of God is wiser than men; *And* he chooseth the foolish things of this world to confound the wise, that no flesh should glory in his presence.

[2] Who hath put wisdom in the inward parts? Or who hath given understanding to the heart? God giveth wisdom to the wise, and knowledge to them that know understanding.

HIS POWER.

[3] Power belongeth unto God He is Almighty, *and* can do every thing.

[4] The Lord God omnipotent reigneth; *and* in the Lord Jehovah is everlasting strength.

[5] When his word goeth forth out of his mouth, it shall not return unto him void, but it shall accomplish that which he pleaseth: and it shall prosper in the thing whereto he sendeth it. As he hath thought, so shall it come to pass; and as he hath purposed, so shall it stand; and what his soul desireth, even that he doeth.

[6] He worketh signs and wonders in heaven and in earth; and he calleth those things that be not as though they were. How great are his signs, and how mighty are his wonders!

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[1] Job xxxvii. 24. 1 Cor. i. 25. 27. 29. [2] Job xxxviii. 36. Dan. ii. 21. [3] Psal. lxii. 11. Gen. xvii. 1. Job xlii. 2. [4] Rev. xix. 6. Isa. xxvi. 4. [5] Isa. lv. 11. Isa. xiv. 24. Job xxiii. 13. [6] Dan. vi. 27. Rom. iv. 17. Dan. iv. 31.

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[1] God hath power to help and to cast down: to save and to destroy, *and* he is able to do exceeding abundantly above all that we ask or think: for he is strong that executeth his word, *and* he is able even to subdue all things unto himself.

[2] There is nothing too hard for the Lord. There is no restraint to the Lord, to save by many or by few, or with them that have no power. *For* he saveth not with sword and spear; *and* his strength is made perfect in weakness.

[3] Hast thou not known? Hast thou not heard? that the everlasting God, the Creator of the ends of the earth, fainteth not, neither is weary?

[4] He neither slumbereth nor sleepeth; neither is his hand waxed short that it cannot save.

[5] Thus saith the Lord thy Redeemer, and he that formed thee from the womb; I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth, by myself; I, even I am he, and there is no God with me.

[6] He alone doth great wonders. He only doth wondrous things.

[7] The Lord is mighty in strength, excellent in power, who is like unto him?

[8] What God is there in heaven or in earth, that can do according to his works, and according to his might?

[9] Are there any among the vanities of the Gentiles that can cause rain? Or can the heavens give showers? Art not thou he, O Lord our God, who hast made all these things?

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[1] 2 Chron. xxv. 8. James iv. 12. Eph. iii. 20. Joel ii. 11. Phil. iii. 21. [2] Jer. xxxii. 17. 1 Sam. xiv. 6. 2 Chron. xiv. 11. 1 Sam. xvii. 47. 2 Cor. xii. 9. [3] Isa. xl. 28. [4] Psal. cxxi. 4. Numb. xi. 23. Isa. lix. 1. [5] Isa. xliv. 24. Deut. xxxii. 39. [6] Psal. cxxxvi. 4. Psal. lxxii. 18. [7] Job ix. 4. Job xxxvii. 23. Psal. xxxv. 10. [8] Deut. iii. 24. [9] Jer. xiv. 22.

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[1] As, for our Redeemer, the Lord of Hosts is his name. He is the God of forces, mighty to save; *and* there is no other God that can deliver after this sort.

[2] The Lord will work, and who shall let it? Who will say unto him, What doest thou? He is in one mind, and who can turn him? The Lord hath purposed, and who shall disannul it? His hand is stretched out, and who shall turn it back? Behold, he taketh away, who can hinder him? *And* who can make that straight which he hath made crooked?

[3] Who is he that saith, and it cometh to pass, when the Lord commandeth not? When he giveth quietness, who then can make trouble? And when he hideth his face, who then can behold him, whether it be done against a nation, or against a man only.

[4] Who is able to stand before him? Who may stand in his sight, when he is once angry? Who hath hardened himself against him, and hath prospered? In his hand is power and might, so that none is able to withstand him; neither is there any that can deliver out of his hand.

[5] The things which are impossible with men, are possible with God; *For* the weakness of God is stronger than men; *and* those that walk in pride he is able to abase.

[6] Why *then* doth thy heart carry thee away, that thou turnest thy spirit against God? Hast thou an arm like God? Or canst thou thunder with a voice like him? Can thine heart endure, or can thy hands be strong in the days that he shall deal with thee?

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[1] Isa. xlvii. 4. Dan. xi. 38. Isa. lxiii. 1. Dan. iii. 29. [2] Isa. xliii. 13. Job ix. 12. Job xxiii. 13. Isa. xiv. 27. Job ix. 12. Eccles. vii. 13. [3] Lam. iii. 37. Job xxxiv. 29. [4] Job xli. 10. Psal. lxxvi. 7. Job ix. 4. 2 Chron. xx. 6. Deut. xxxii. 39 [5] Luke xviii. 27. 1 Chron. i. 25. Dan. iv. 37. [6] Job xv. 12, 13 Job xl. 9. Ezek. xxii. 14. Job xl. 10, 11, 12. 14.

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Deck thyself now with majesty and excellency, and array thyself with glory and beauty: Cast abroad the rage of thy wrath; behold every one that is proud, and bring him low, and tread down the wicked in their place: then will I also confess unto thee, that thine own right hand can save thee.

[1] God giveth strength and power unto his people, *and in all trials and difficulties* his grace is sufficient for *us*.

[2] He giveth power to the faithful, and to them that have no might he increaseth strength.

In general.

THE GOODNESS OF GOD.

[3] The Lord is good, and doeth good.

[4] He is good to all, and his tender mercies are over all his works.

[5] He is the Lord, which exerciseth loving-kindness. The earth is full of the goodness of the Lord.

[6] God is love. *He is* the God of peace, the Father of mercies, and the God of all comfort *and* consolation.

[7] The goodness of God endureth continually.

[8] There is none good but one, that is God.

[9] Every good gift, and every perfect gift is from above, and cometh down from the Father of lights.

[10] He openeth his hand, and satisfieth the desire of every living thing; *but his* delights are with the

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[1] Psal. lxviii. 35. 2 Cor. xii. 9. [2] Isa. xl. 29. [3] Psal. c. 5. Psal. cxix. 68. [4] Psal. cxlv. 9. [5] Jer. ix. 24. Psal. xxxiii. 5. [6] 1 John iv. 8. Rom. xv. 33. 2 Cor. i. 3. Rom. xv. 5. [7] Psal. lii. 1. [8] Matt. xix. 17. [9] James i. 17. [10] Psal. cxxxv. 16. Prov. viii. 31. 1 Tim. vi. 17.

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sons of men: who giveth us richly all things to enjoy.

[1] God is the Father of *us* all; we are *all* his people; and of his fulness have we all received.

[2] Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also.

[3] He maketh the sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. He is kind unto the unthankful and to the evil.

[4] He is *our* shield, and *our* exceeding great reward: He is *our* refuge and strength: He hath done great things for us.

[5] He hath shewn *us* the path of life; *and* he inclineth our hearts unto him, to walk in his ways.

[6] He is the Lord our God, which teacheth us to profit, which leadeth us by the way that we should go.

[7] Salvation belongeth unto the Lord; *and* he is a very present help in trouble.

[8] He is a Father of the fatherless, and a Judge of the widows. He hath prepared of his goodness for the poor.

[9] He delivereth the poor and needy, and him that hath no helper. He is a strength to him in his distress, a refuge from the storm, a shadow from the heat.

[10] Herein is the love of God *to man* perfected, *that* he spared not his own Son, but delivered him up for

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[1] Eph. iv. 6. Psal. c. 3. John i. 16. [2] Rom. iii. 29. [3] Matt. v. 45. Luke vi. 35. [4] Gen. xv. 1. Psal. xlvi. 1. Psal. cxxvi. 3. [5] Psal. xvi. 11. 1 Kings viii. 58. [6] Isa. xlviii. 17. [7] Psal. iii. 8. Psal. xlvi. 1. [8] Psal. lxviii. 5. 10. [9] Psal. lxxii. 12. Isa. xxv. 4. [10] 1 John ii. 5. Rom. viii. 32. 1 Tim. ii. 4.

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us all: who will have all men to be saved, and to come unto the knowledge of the truth.

[1] Blessed be the Lord, who daily loadeth us with benefits.

[2] God giveth to all men liberally, and upbraideth not.

[3] Behold God is mighty, and despiseth not any.

[4] I will be gracious, saith the Lord, to whom I will be gracious; and will shew mercy on whom I will shew mercy.

To the Righteous.

[5] The eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect towards him. He withdraweth not his eyes from the righteous.

[6] He preventeth *them* with the blessings of goodness; and no good thing will he withhold from them that walk uprightly.

[7] If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures: their soul shall be at ease.

[8] Thou, Lord, wilt bless the righteous, *and* with favour wilt thou compass him as with a shield.

[9] The Lord taketh pleasure in them that fear him, *and* such as are upright in their way are his delight.

[10] He will fulfil the desire of them that fear him.

[11] God giveth to a man that is good in his sight, wisdom, and knowledge, and joy; *and* him shall he teach in the way that he shall choose.

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[1] Psal. lxviii. 19. [2] James i. 5. [3] Job xxxvi. 5. [4] Exod. xxxiii. 19. [5] 2 Chron. xvi. 9. Job xxxvi. 7. [6] Psal. xxi. 3. Psal. lxxxiv. 11. [7] Job xxxvi. 11. Psal. xxv. 13. [8] Psal. v. 12. [9] Psal. cxlvii. 11. Prov. xi. 20. [10] Psal. cxlv. 19. [11] Eccles. ii. 26. Psal. xxv. 12.

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[1] The secret of the Lord is with them that fear him, and he will shew them his covenant.

[2] He will give them one heart and one way, that they may fear him for ever, for the good of them, and of their children after them.

[3] All the paths of the Lord are mercy and truth, unto such as keep his covenant.

[4] The Lord shall open unto *them* his good treasure, and bless all the work of their hand.

[5] How great is thy goodness, O Lord, which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee before the sons of men! Thou shalt hide them from the pride of man; thou shalt keep them from the strife of tongues.

[6] The salvation of the righteous is of the Lord, he is their strength in the time of trouble. He shall deliver them in six troubles, and in seven there shall no evil touch them. In famine he shall redeem them from death, and in war from the power of the sword.

[7] He shall deliver them from the wicked.

[8] The name of the Lord is a strong tower; the righteous runneth into it, and is safe.

[9] The steps of a good man are ordered by the Lord; though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand.

[10] Like as a father pitieth his children, so the Lord pitieth them that fear him.

[11] *Many times* he withholdeth *them* from sinning

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[1] Psal. xxv. 14. [2] Jer. xxxii. 39. [3] Psal. xxv. 10.
[4] Deut. xxviii. 12. [5] Psal. xxxi. 19, 20. [6] Psal. xxxvii. 39.
Job v. 19, 20. [7] Psal. xxxvii. 40. [8] Prov. xviii. 10.
[9] Psal. xxxvii. 23, 24. [10] Psal. ciii. 13. [11] ¶ Gen. xx. 6
Gen. 1. 20.

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against him. *And when the wicked have* thought evil against *them,* God meaneth it for good.

[1] When a man's ways please the Lord, he maketh even his enemies to be at peace with him.

[2] The Lord forsaketh not his saints, *neither* will he leave *them* destitute of his mercy and truth. None of them that trust in him shall be desolate.

To the Wicked: styled MERCY.

[3] The Lord is plenteous and rich in mercy; the Lord is very pitiful and of tender mercy.

[4] The mercy of the Lord is everlasting, *and* his compassions fail not.

[5] The Lord is long-suffering, full of compassion, slow to anger, not willing that any should perish, but that all should come to repentance.

[6] Good and upright is the Lord; therefore will he teach sinners in the way.

[7] He waiteth that he may be gracious; *saying to the children of men,* will ye not be made clean? when shall it once be?

[8] He draweth them with cords of a man, with bands of love.

[9] Fury is not in him; *but* he deferreth his anger, and refraineth for the transgressor, that he cut him not off.

[10] He endureth with much long-suffering the vessels of wrath fitted to destruction.

[11] Though he cause grief, yet will he have compassion according to the multitude of his mercies:

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[1] Prov. xvi. 7. [2] Psal. xxxvii. 28. Gen. xxiv. 27. Psal. xxxiv. 22. [3] Psal. ciii. 8. Eph. ii. 4. James v. 11. [4] Psal. c. v. Lam. iii. 22. [5] Psal. lxxxvi. 15. Joel ii. 13. 2 Pet. iii. 9. [6] Psal. xxv. 8. [7] Isa. xxx. 18. Jer. xiii. 27. [8] Hosea xi. 4. [9] Isa. xxvii. 4. Isa. xlviii. 9. 8. [10] Rom. ix. 22. [11] Lam. iii. 32, 33.

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for he doth not afflict willingly, nor grieve the children of men.

[1] As a man chasteneth his son, so the Lord our God chasteneth *us*, that he may humble us, and prove us, to do us good at our latter end.

[2] As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live.

[3] Many a time *hath* he turned his anger away, and did not stir up all his wrath; *and* in wrath he *oftentimes* remembereth mercy.

[4] His anger endureth but a moment, and in his favour is life. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord.

[5] He will not always chide: he retaineth not his anger for ever, because he delighteth in mercy: for he knoweth our frame: he remembereth that we are but dust.

[6] It is of the Lord's mercies that we are not consumed; *because* he hath not dealt with us after our sins, nor rewarded us according to our iniquities.

[7] God exacteth of *us* less than *our* iniquity deserveth.

[8] Thou, Lord, art good, and ready to forgive.

[9] To the Lord our God belong mercies and forgivenesses, though we have rebelled against him.

[10] The Lord is merciful and gracious, forgiving iniquity, and transgression, and sin. There is forgiveness with him, that he may be feared.

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[1] Deut. viii. 5. 16. [2] Ezek. xxxiii. 11. [3] Psal. lxxviii. 38. Hab. iii. 22. [4] Psal. xxx. 5. Isa. liv. 8. [5] Psal. ciii. 9. Micah vii. 18. Psal. cii. 14. [6] Lam. iii. 22. Psal. ciii. 10. [7] Job xi. 6. [8] Psal. lxxxvi. 5. [9] Dan. ix. 9. [10] Exod. xxxiv. 6, 7. Psal. cxxx. 4.

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[1] Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.

[2] He will not turn away his face from them that return unto him; *but* he will turn again, and have compassion upon them: he will subdue their iniquities, and he will cast all their sins into the depths of the sea.

[3] Who can forgive sins but God alone?

[4] Who is a God like unto thee, *O Lord,* that pardoneth iniquity, and passeth by transgression?

HIS JUSTICE.

[5] The Lord is righteous. *He* is a just God. He loveth righteousness; *and* exerciseth judgment in the earth.

[6] He is excellent in judgment, and in plenty of justice.

[7] The statutes of the Lord are right. Just and true are his ways. *And* we are sure that the judgment of God is according to truth.

[8] The Lord our God is righteous in all his works which he doth.

[9] Thy righteousness, O Lord, is an everlasting righteousness, and thy law is the truth; every one of thy righteous judgments endureth for ever.

[10] Righteous is the Lord, and upright are his judgments. For the work of a man shall he render unto him, and cause every man to find according to his ways.

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[1] Isa. lv. 7. [2] 2 Chron. xxx. 9. Micah vii. 19. [3] Luke v. 21. [4] Micah vii. 18. [5] Psal. cxxix. 4. Isa. xlv. 21. Psal. xi. 7. Jer. ix. 24. [6] Job xxxvii. 23. [7] Psal. xix. 8. Rev. xv. 3. Rom. ii. 2. [8] Dan. ix. 14. [9] Psal. cxix. 142. 160. cxix. 137. Job xxxiv. 11.

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[1] Whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free; but he that doeth wrong, shall receive for the wrong he hath done: *for* God will render to every man according to his deeds. And according to their deserts will he judge them; condemning the wicked to bring his way upon his head; and justifying the righteous, to give him according to his righteousness: so that men will say, Verily there is a reward for the righteous, verily he is a God that judgeth in the earth.

[2] *Though* there be *often* one event to the righteous and to the wicked; *though* the tabernacles of robbers prosper, and they that provoke God are secure, into whose hand God bringeth abundantly: behold, the day cometh, when ye shall discern between the righteous and the wicked, between him that serveth God, and him that serveth him not.

[3] Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God; but it shall not be well with the wicked, because he feareth not before God.

[4] God hath appointed a day, in the which he will judge the world in righteousness: and minister judgment unto the people in uprightness.

[5] To me (saith the Lord) belongeth vengeance and recompence: I will render vengeance to mine enemies, and reward them that hate me.

[6] The Lord our God is a consuming fire, even a jealous God. His power and his wrath is against

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[1] Eph. vi. 8. Col. iii. 25. Rom. ii. 6. Ezek. vii. 27. 1 Kings viii. 32. Psal. lviii. 11. [2] Eccles. ix. 2. Job xii. 6. Mal. iv. 1. Mal. iii. 18. [3] Eccles. viii. 12, 13. [4] Acts xvii. 31 Psal. ix. 8. [5] Deut. xxxii. 35. 41. [6] Deut. iv. 24. Esa viii. 22. Prov. xi. 21.

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all them that forsake him; *and* though hand join in hand, the wicked shall not be unpunished.

[1] Wherefore *then* do the wicked contemn God, and say in their heart, The Lord will not require it? he seeth vain men; he seeth wickedness also; will he not then consider it? He will not at all acquit the wicked; he will by no means clear the guilty.

[2] He will not be slack to him that hateth him; he will repay him to his face.

[3] If thou seest the oppression of the poor, and violent perverting of judgment and justice in a *nation*, marvel not at the matter, for he that is higher than the highest regardeth, and there be higher than they.

[4] The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son. The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

[5] The servant which knew his Lord's will, and did not according to it, shall be beaten with many stripes; but he that knew it not, and did things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required.

[6] It shall be more tolerable in the day of judgment *for some than for others; and they that* have been more corrupted in all their ways than others, shall receive greater damnation.

[7] What shall we say *then?* Is God unrighteous

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[1] Psal. x. 13. Job xi. 11. Nahum i. 3. Exod. xxxiv. 7.
[2] Deut. vii. 10. [3] Eccles. v. 8. [4] Ezek. xviii. 10.
[5] Luke xii. 47, 48. [6] Matt. x. 15. Ezek. xvi. 47. Matt. xxiii. 14. [7] Rom. iii. 5, 6. Job xxxiv. 12.

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that taketh vengeance? God forbid: for then how shall God judge the world? Surely God will not do wickedly, neither will the Almighty pervert judgment.

[1] He is just in all that is brought upon us. He will not lay upon man more than right, that he should enter into judgment with God.

[2] That be far from him, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from him. Shall not the Judge of all the earth do right?

[3] Is it good that he should oppress, and shine upon the counsel of the wicked? *God forbid.*

[4] There is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts. He regardeth not persons, nor taketh reward.

[5] He accepteth not the persons of princes; nor regardeth the rich more than the poor: for they are all the work of his hands.

[6] God is no respecter of persons, but in every nation he that feareth him, and worketh righteousness, is accepted with him. *And if* he maketh them that have wrought but one hour, equal to those which have borne the burden and heat of the day, is it not lawful for him to do what he will with his own?

[7] Shall mortal man be more just than God? Is not my way equal, saith the Lord, Are not your ways unequal? Wilt thou disannul my judgment? Wilt thou condemn me, that thou mayest be righteous?

[8] If one man sin against another, the judge shall

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[1] Neh. ix. 33. Job xxxiv. 23. [2] Gen. xviii. 25. [3] Job x. 3. [4] 2 Chron. xix. 7. Deut. x. 17. [5] Job xxxiv. 19. [6] Acts x. 34, 35. Matt. xx. 12. 15. [7] Job iv. 17. Ezek. xviii. 25. Job xl. 8. [8] 1 Sam. ii. 25.

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judge him; but if a man sin against the Lord, who shall intreat for him?

HIS TRUTH AND FAITHFULNESS.

[1] God is true. He is the God of truth.

[2] Just and true are thy ways, thou King of Saints.

[3] His words are true; and his counsels are faithfulness and truth. The word that he shall speak shall come to pass: he will say the word and will perform it.

[4] He is the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments.

[5] He is faithful who has promised: for all his promises are yea and amen.

[6] He keepeth truth for ever. He hath remembered the word which he commanded to a thousand generations. Thy word, O Lord, is true from the beginning; *and* thy wrath endureth for ever. For ever, O Lord, thy word is settled in heaven; *and* thy faithfulness is unto all generations.

[7] The Lord hath done that which he had devised: he hath fulfilled his word that he had commanded in the days of old; there failed not aught of any good thing which the Lord had spoken; all came to pass.

[8] Heaven and earth shall pass away, but *his* words shall not pass away; neither shall there fail one word of all his good promise.

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[1] 2 Cor. i. 18. Isa. lxv. 16. [2] Rev. xv. 3. [3] 2 Sam. vii. 28. Isa. xxv. 1. Ezek. xii. 25. [4] Deut. vii. 2. [5] Heb. xi. 11. Heb. x. 23. 2 Cor. i. 20. [6] Psal. cxlvi. 6. Psal. cv. 8. Psal. cxix. 160. Psal. cxvii. 2. Psal. cxix. 89, 90. [7] Lam. ii. 17. Josh. xxi. 45. [8] Matt. xxiv. 35. 1 Kings viii. 56.

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[1] He also is wise, and will bring evil, and will not call back his words.

[2] His covenant will he not break, nor alter the thing that is gone out of his lips.

[3] Our labour shall not be in vain in the Lord: for he hath said, I will never leave thee, nor forsake thee.

[4] The Lord is not slack concerning his promise, as some men count slackness.

[5] God is not a man that he should lie: neither the son of man that he should repent. Let God be true, but every man a liar.

[6] If we believe not, yet he abideth faithful; he cannot deny himself. It is impossible for God to lie.

[7] Hath he said, and shall he not do it? Or hath he spoken, and shall he not make it good? I have spoken it, (saith the Lord) I will also bring it to pass: I have purposed it, I will also do it: I will not repent; neither will I turn back from it.

HIS HOLINESS.

[8] The Lord our God is holy. He is the Lord our Holy One. Holy, holy, holy is the Lord of Hosts.

[9] God is pure, *and* every word of God is pure.

[10] Holy and reverend is his name.

[11] The Lord is righteous in all his ways, *and* holy in all his works.

[12] The law of God is holy; and his commandments are holy, and just, and good.

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[1] Isa. xxxi. 2. [2] Psal. lxxxix. 34. [3] 1 Cor. xv. 58. Heb. xiii. 5. [4] 2 Pet. iii. 9. [5] Numb. xxiii. 19. Rom. iii. 4. [6] 2 Tim. ii. 13. Heb. vi. 18. [7] Numb. xxiii. 19. Isa. xlvi. 11. Jer. iv. 28. [8] Lev. xix. 2. Isa. xliii. 15. Isa. vi. 3. [9] 1 John iii. 3. Prov. xxx. 5. [10] Psal. cxi. 9. [11] Psal. cxlv. 17. [12] Rom. vii. 12.

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[1] Thou only, O Lord, art holy.

[2] There is none holy as the Lord. Who is like unto thee, O Lord, glorious in holiness?

[3] Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight.

[4] Far be it from God, that he should do wickedness, and from the Almighty, that he should commit iniquity. God cannot be tempted with evil, neither tempteth he any man.

[5] *Why* say ye, every one that doeth evil is good in the sight of the Lord, and he delighteth in them? He is not a God that hath pleasure in wickedness, neither shall evil dwell with him. He is of purer eyes than to behold evil, and cannot look on iniquity; the foolish shall not stand in his sight, he hateth all workers of iniquity.

[6] The way of the wicked, the thoughts of the wicked, the sacrifice and prayer of the wicked, are an abomination to the Lord.

[7] The righteous Lord loveth righteousness; his countenance doth behold the upright. The Lord taketh pleasure in them that fear him; but to all those that work wickedness he saith, Depart from me, I know you not.

[8] Surely God will not hear vanity, neither will the Almighty regard it; but the prayer of the upright is his delight.

GOD IS INCOMPREHENSIBLE.

[9] Behold, God is great, and we know him not:

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[1] Rev. xv. 4. [2] 1 Sam. ii. 2. Exod. xv. 11. [3] Job xiii. 15. [4] Job xxiv. 10. James i. 13. [5] Mal. ii. 17. Psal. v. 4. Hab. i. 13. Psal. v. 5. [6] Prov. xv. 9. 26. 8. Prov. xxviii. 9. [7] Psal. xi. 7. Psal. cxlvii. 11. Luke xiii. 27. [8] Job xxxv. 13. Prov. xv. 8. [9] Job xxxvi. 26. Job xxxvii. 23. Psal. cxlv. 3.

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touching the Almighty; we cannot find him out. His greatness is unsearchable.

[1] Can we by searching find out God? Can we find out the Almighty unto perfection? Such knowledge is too wonderful for us: it is high, we cannot attain unto it. *And when we talk of him*, we cannot order our speech by reason of darkness.

[2] What man knoweth the things of a man, save the spirit of a man which is in him? Even so the things of God knoweth no man, but the Spirit of God.

[3] Verily, O God, thou art a God that hidest thyself; dwelling in the light which no man can approach unto.

[4] O the depth of the riches both of the wisdom and knowledge of God! there is no searching of his understanding. We know not the thoughts of the Lord, neither understand we his counsel.

[5] Who knoweth the power of his anger? *and* the thunder of his power who can understand?

[6] How unsearchable are his judgments, and his ways past finding out! His judgments are a great deep.

[7] We are not able to comprehend what is the breadth, and length, and depth, and height; and to know the love of *God*, which passeth knowledge.

[8] Who can utter the mighty acts of the Lord? Who can shew forth all his praise?

[9] Many, O Lord, are thy wonderful works which thou hast done: they cannot be reckoned up in

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[1] Job xi. 7. Psal. cxxxix. 6. Job xxxvii. 19. [2] 1 Cor. ii. 11. [3] Isa. xlv. 15. 1 Tim. vi. 16. [4] Rom. xi. 33. Isa. xi. 28. Micah iv. 12. [5] Psal. xix. 11. Job xxxvi. 14. [6] Rom. xi. 33. Psal. xxxvi. 6. [7] Ephes. iii. 18. [8] Psal. cvi. 2. [9] Psal. xl. 5.

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order unto thee: if we would declare and speak of them, they are more than can be numbered.

[1] God hath done great things, and unsearchable: marvellous things, past finding out. Great things doth he, which we cannot comprehend.

[2] No man can find out the work that God maketh from the beginning to the end: though a man labour to seek it out, yet he shall not find it; yea, though a wise man think to know it, yet he shall not be able to find it.

[3] Stand still, and consider the wondrous works of God. Dost thou know when God disposed them? Dost thou know the wondrous works of him which is perfect in knowledge?

[4] Who hath measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?

[5] The host of heaven cannot be numbered, neither the sand of the sea measured.

[6] Lo! these are parts of his ways; but how little a portion is there of him?

[7] As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child! even so thou knowest not the works of God, who maketh all.

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[1] Job v. 9. Job ix. 10. Job xxxvii. 5. Eccles. viii. 17. [2] Eccles. iii. 11. [3] Job xxxvii. 14, 15, 16. [4] Isa. xl. 12. [5] Jer. xxxiii. 22. [6] Job xxvi. 14. [7] Eccles. xi. 5.

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CHAPTER III.

Concerning the Nature and Condition of Man.

THE ORIGINAL FORMATION AND STATE OF MAN.

[1] GOD created man in his own image, after his likeness: in the likeness of God made he him.

[2] He made him a little lower than the angels; and crowned him with glory and honour.

[3] And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. He was fearfully and wonderfully made; and his substance curiously wrought in secret.

[4] *And because* it was not good that the man should be alone, the Lord made a woman to be an help meet for him; *and* she was taken out of man.

[5] The man is not of the woman, but the woman of the man; neither was the man created for the woman, but the woman for the man. *For* the man is the image and glory of God, but the woman is the glory of the man.

[6] There is a spirit in man, and the inspiration of the Almighty giveth them understanding.

[7] God our Maker teacheth us more than the beasts of the earth; and maketh us wiser than the fowls of heaven.

[8] The spirit of man is the candle of the Lord.

[9] God made man upright.

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[1] Gen. i. 27. 26. Gen. v. 1. [2] Psal. viii. 5. [3] Gen. ii. 7 Psal. cxxxix. 14, 15. [4] Gen. ii. 18. 22, 23. [5] 1 Cor. ii. 8, 9. [6] Job xxxii. 8. [7] Job xxxv. 10, 11. [8] Prov. xx. 2 [9] Eccles. vii. 29.

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[1] The Lord made him to have dominion over the works of his hands; he put all things under his feet. All sheep, and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

[2] And the Lord planted a garden in Eden; and out of the ground he made to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden: and the tree of knowledge of good and evil: and he put the man whom he had formed into the garden, to dress it and to keep it.

[3] And the Lord commanded the man, saying, of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die.

[4] And Adam gave names to all cattle, and to the fowls of the air, and to every beast of the field.

[5] And they were both naked, the man and his wife, and were not ashamed.

THE FALL OF MAN.

[6] Now the Serpent *having* beguiled Eve through his subtilty, she took of the fruit of the tree, of which God had said *unto the man and the woman*, Ye shall not eat of it, neither shall ye touch it, lest ye die; and she did eat, and gave also unto her husband with her, and he did eat.

[7] And the eyes of them both were opened, and they knew that they were naked; and *therefore* they sewed fig-leaves together, and made themselves aprons.

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[1] Psal. viii. 6, 7, 8. [2] Gen. ii. 8, 9. 15. [3] Gen. ii. 16, 17. [4] Gen. ii. 20. [5] Gen. ii. 25. [6] Gen. iii. 1. 2 Cor. xi. 3. Gen. iii. 6. 3. 6. [7] Gen. iii. 7.

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[1] And when they heard the voice of the Lord calling unto *them*, they were afraid, and hid themselves from the presence of the Lord God. *And when* the Lord *asked them whether* they had eaten of the tree whereof he commanded them that they should not eat; the man, *to excuse himself*, said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat; and the woman, *to cover her guilt*, said, The serpent beguiled me, and I did eat.

[2] *Then* the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

[3] Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children, and thy desire shall be to thy husband, and he shall rule over thee.

[4] And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; *and* in the sweat of thy face shalt thou eat bread, till thou return unto the ground.

[5] Unto Adam also, and unto his wife, did the Lord God make coats of skin, and clothed them.

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[1] Gen. iii. 8, 9. 11, 12, 13. [2] Gen. iii. 14, 15. [3] Gen. iii. 16. [4] Gen. iii. 17, 18, 19. [5] Gen. iii. 21.

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[1] And the Lord God said, Behold the man is become as one of us, to know good and evil: *And* therefore lest he should put forth his hand, and take also of the tree of life, and eat, and live for ever, the Lord drove him out from the garden of Eden, to till the ground from whence he was taken.

[2] *After this* Adam knew his wife; and he begat a son, in his own likeness, after his image. *And after* he had lived nine hundred and thirty years, and begat sons and daughters, he died.

[3] And it came to pass when men began to multiply upon the face of the earth, *that* the earth was corrupt before God, and filled with violence; and the wickedness of man was great, and every imagination of the thoughts of his heart was only evil continually. *And* thus *it continued* till the flood came and destroyed them all; Noah only remaining alive, and they that were with him in the ark, *which* God *had* commanded him to make; wherein few, that is, eight souls, were saved by water.

[4] After the flood, *when* the generations of the sons of Noah *were* multiplied, the whole earth was of one language and of one speech, *till they attempted* to build them a city and a tower, whose top might reach unto heaven; *and then* the Lord confounded their language, that they might not understand one another's speech; *and* from thence did the Lord scatter them abroad upon the face of all the earth.

[5] *Since which time* the Lord weakened the strength *of man,* and shortened his days.

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[1] Gen. iii. 22, 23, 24. [2] Gen. iv. 1. Gen. v. 3, 4, 5. [3] Gen. vi. 1. 11. 5. Gen. vi. 5. Luke xvii. 27. Gen. vii. 23. Gen. vi. 14. 22. 1 Pet. iii. 20. [4] Gen. x. 1. Gen. ix. 1. Gen. xi. 1. 4. 7, 8. [5] ¶ Psal. cii. 23.

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THE PRESENT STATE OF MAN BY NATURE.

HIS MORTALITY.

[1] It is appointed unto men once to die.

[2] The days of man are determined; the number of his months are with the Lord; He hath appointed his bounds that he cannot pass.

[3] The dust shall return to the earth as it was; and the spirit shall return unto God who gave it.

[4] What man is he that liveth, and shall not see death? *And* who shall deliver his soul from the hand of the grave? There is no man that hath power over the spirit, to retain the spirit; neither hath he power in the day of death; and there is no discharge in that war, neither shall wickedness deliver those that are given to it.

[5] The inward thought *of the rich* is, that their houses shall continue for ever, and their dwelling-places to all generations; nevertheless, man being in honour, abideth not.

[6] Wise men likewise die, *as well* as the foolish and brutish person: *and* they that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem the soul of his brother: nor give to God a ransom for *himself*, that he should still live for ever, and not see corruption.

[7] No man is sure of life; *but* they that are exalted for a little while, are taken out of the way as all other, and cut off as the tops of the ears of corn. Death

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[1] Heb. ix. 27. [2] Job xiv. 5. [3] Eccles. xii.
[4] Psal. lxxxix. 48. Eccles. viii. 8. [5] Psal. xlix. 11,
[6] Psal. xlix. 10. 6. 8, 9. [7] Job xxiv. 22. 24. Psal. xlix.

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shall feed on them, and their beauty shall consume in the grave.

[1] Man dieth and wasteth away; yea, man giveth up the ghost, and where is he? He shall return no more to his house, neither shall his place know him any more. There is hope of a tree, if it be cut down, that it will sprout out again, and that the tender branch thereof will not cease, *but* man lieth down, and riseth not till the heavens be no more.

[2] One generation passeth away, and another generation cometh. And the memory of them *that are* dead is forgotten; also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun.

[3] Man goeth to his long home, and the mourners go about the streets.

[4] By one man sin entered into the world, and death by sin, and so death passed upon all men: for in Adam all die.

THE SHORTNESS AND UNCERTAINTY OF HIS LIFE.

[5] Man that is born of a woman is of few days.

[6] Behold, O Lord, thou hast made *our* days as an hand-breadth; and our age is as nothing before thee.

[7] All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away. As for man, his days are as grass: As a flower of the field, so he flourish-

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[1] Job xiv. 10. Job vii. 10. Job xiv. 7. 12. [2] Eccles. i. 4. Eccles. ix. 5, 6. [3] Eccles. xii. 5. [4] Rom. v. 12. 1 Cor. xv. 22. [5] Job xiv. 1. [6] Psal. xxxix. 5. [7] 1 Pet. 24. Psal. cv. 15, 16. Isa. lxiv. 6.

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eth; for the wind passeth over it, and it is gone, and the place thereof shall know it no more. We all do fade as a leaf.

[1] Man fleeth also as a shadow, and continueth not; his days are like a shadow that declineth; and there is none abiding.

[2] Our days are swifter than a post. They are passed away as the swift ships. We spend our years as a tale that is told.

[3] Here we have no continuing city, but are strangers and sojourners before the Lord, as were all our fathers. For what is our life? It is even a vapour that appeareth for a little time, and then vanisheth away.

[4] We dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth. There is but a step between *us* and death.

[5] Man also knoweth not his time; *but* as the fishes that are taken in an evil net, and as the birds that are caught in the snare, so are the sons of men snared in an evil time, when it falleth suddenly upon them.

[6] One dieth in his full strength, being wholly at ease and quiet; his breasts are full of milk, and his bones are moistened with marrow. Another dieth in the bitterness of his soul, and never eateth with pleasure; his days are spent without hope, *and* the number of his months is cut off in the midst. *And another* saith to his soul, Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry; *and yet* that *very* night his soul shall be required of him.

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[1] Job xiv. 2. Psal. cii. 11. 1 Chron. xxix. 15. [2] Job ix. 25, 26. Psal. xc. 9. [3] Heb. xiii. 14. 1 Cor. xxix. 15. James iv. 14. [4] Job iv. 19. ¶ 1 Sam. xx. 3. [5] Eccles. ix. 12. [6] Job xxi. 23, 24, 25. Job vii. 6. Job xxi. 21. Luke xii. 19, 20.

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[1] All flesh shall perish together. In a moment shall they die; and the mighty shall be taken away without hand.

[2] Lord, make us to know our end, and the measure of our days, what it is; that we may know how frail we are.

THE PAIN AND TROUBLE HE IS SUBJECT TO.

[3] Man is born unto trouble, as the sparks fly upwards.

[4] *Though the* days of man are few, *yet they are* full of trouble. Few and evil are the days of the years of *our* pilgrimage.

[5] All the days of man are sorrows, and his travail grief. His flesh upon him shall have pain, and his soul within him shall mourn.

[6] Many evils and troubles *continually* befal *him. He is liable* to all manner of sickness, and all manner of diseases; *and* through fear of death, he is all his life-time subject to bondage.

[7] All things are full of labour, man cannot utter it. *And* sore is the travail which God hath given to the sons of men, to be exercised therewith.

[8] The whole creation groaneth and travaileth in pain together until now; and we ourselves groan within ourselves, waiting for the redemption of our body: *For* we are not yet come to the rest, and to the inheritance which the Lord our God giveth us.

THE VANITY OF HUMAN CONDITION.

[9] Who knoweth what is good for man in this

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[1] Job xxxiv. 15. 20. [2] Psal. xxxix. 4. [3] Job v. 7.
[4] Job xiv. 1. Gen. xlvii. 9. [5] Eccles. ii. 23. Job xiv. 22.
[6] ¶ Deut. xxxi. 17. Matt. iv. 23. Heb. ii. 15. [7] Eccles. i.
[8] Rom. viii. 22, 23. Deut. xii. 9. [9] Eccles. vi. 12.

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life, all the days of his vain life, which he spendeth as a shadow?

[1] Surely every man walketh in a vain shew; surely they are disquieted in vain.

[2] Men of low degree are vanity, and men of high degree are a lie. Verily, every man at his best state is altogether vanity.

[3] The thoughts of men are vanity.

[4] Our conversation received by tradition from our fathers, in vain.

[5] And what profit hath a man of all his labour which he taketh, and of the vexation of his heart wherein he hath laboured under the sun?

[6] He laboureth in vain, he spendeth his strength for nought.

[7] *Though we have* made us great works, and built us houses, and planted vineyards, and made gardens and orchards, and planted trees in them of all kind of fruit: *and though* we have gotten great possessions of great and small cattle; and have gathered also silver and gold, and the peculiar treasure of kings and of provinces; and have gotten men-singers and women-singers, and the delights of the sons of men, as musical instruments, and that of all sorts. *And though* whatsoever our eyes desired we have not kept from them, and have not withheld our hearts from any joy; *yet* when we look on all the works that our hands have wrought, and on the labour that we have laboured to do, behold all is vanity and vexation of spirit, and there is no profit under the sun.

[8] *And if we* prove our hearts with mirth, and say

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[1] Psal. xxxix. 6. [2] Psal. lxii. 9. Psal. xxxix. 5. [3] Psal. xciv. 11. [4] 1 Pet. i. 18. [5] Eccles. i. 3. Eccles. ii. 22 [6] ¶ Isa. xlix. 4. [7] Eccles. ii. 4, 5. 7, 8. 10, 11. [8] Eccles ii. 1, 2.

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to them, enjoy pleasure; we shall say of laughter, It is mad; and of mirth, What doeth it?

[1] If we apply our hearts to know wisdom, and to see the business that is done upon the earth, we shall perceive that this also is vexation of spirit: For in much wisdom is much grief; and he that increaseth knowledge, increaseth sorrow.

[2] *Neither* can a man find out the work that is done under the sun. Because though a man labour to seek it out, yet he shall not find it; yea, though a wise man think to know it, yet shall he not be able to find it.

[3] *Moreover* of making many books there is no end; and much study is weariness to the flesh.

[4] And how dieth the wise man? As the fool. For there is no remembrance of the wise man more than of the fool for ever.

[5] If a man beget an hundred children, and live many years, *and* his labour is in wisdom, and in knowledge, and in equity; who knoweth whether the man that shall be after him, unto whom he shall leave all his labour which he hath taken, shall be a wise man or a fool? Yet shall he have rule over all the labour wherein he hath laboured, and wherein he hath shewed himself wise under the sun. This is also vanity.

[6] Wisdom excelleth folly, as far as light excelleth darkness; *yet* is folly *oftentimes* set in great dignity, and the rich set in low place.

[7] Wisdom is better than strength; nevertheless the poor man's wisdom is despised, and his words are not heard.

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[1] Eccles. viii. 16. Eccles. i. 17, 18. [2] Eccles. iii. 17.
[3] Eccles. xii. 12. [4] Eccles. ii. 16. [5] Eccles. vi. 3.
[6] i. 21. 19. 18. [6] Eccles. ii. 13. Eccles. x. 6.
s. ix. 16.

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[1] Again, I considered all travail, and every right work; that for this a man is envied of his neighbour. This is also vanity and vexation of spirit.

[2] Labour not to be rich; for riches certainly make themselves wings, and fly away. *Why then* shouldst thou set thine eyes upon that which is not? For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof faileth, and the grace of the fashion of it perisheth; so also shall the rich man fade away in his ways.

[3] Riches are not for ever; neither doth the crown endure to every generation.

[4] When goods increase they are increased that eat them; and what good is there to the owners thereof, saving the beholding of them with their eyes?

[5] *Sometimes* riches are kept for the owners thereof to their hurt: *for* those riches perish by evil travail; and he begetteth a son, and there is nothing in his hand. All his days also he eateth in darkness, and he hath much sorrow and wrath in his sickness.

[6] There is an evil common among men; *namely*, a man to whom God giveth riches, wealth, and honour; so that he wanteth nothing for his soul of all that he desireth; yet God giveth him not power to eat thereof, but a stranger eateth it. This is vanity, and it is an evil disease.

[7] There is one who hath neither child nor brother; yet is there no end of all his labour; neither is his eye satisfied with riches; neither saith he, For whom do

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[1] Eccles. iv. 4. [2] Prov. xxiii. 4, 5. James i. 11. [3] Prov. xxvii. 24. [4] Eccles. v. 11. [5] Eccles. v. 13, 14. [6] Eccles. vi. 1, 2. [7] Eccles. iv. 8.

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I labour and bereave my soul of good? This is also vanity; yea, it is a sore travail.

[1] There be just men, unto whom it happeneth according to the work of the wicked. Again, there be wicked men to whom it happeneth according to the work of the righteous. This is also vanity.

[2] *Sometimes likewise it so happens that* servants are seen upon horses, and princes walking as servants upon the earth.

[3] *For* this is an evil among all things that are done under the sun, that there is one event unto all; and no man knoweth either love or hatred by all that is before them.

[4] The eye is not satisfied with seeing, nor the ear filled with hearing. All the labour of man is for the mouth; and yet the appetite is not filled. He that loveth silver is not satisfied with silver; nor he that loveth abundance, with increase: for that which is wanting cannot be numbered.

[5] The wandering of the desire. This is also vanity and vexation of spirit.

[6] Favour is deceitful, and beauty is vain.

[7] In the multitude of dreams, and many words, there are also divers vanities.

[8] Seeing *then* there be many things that increase vanity, what is man the better?

[9] Man, whose breath is in his nostrils, wherein is he to be accounted of? As he came forth from his mother's womb, naked shall he return, to go as he came; and shall take nothing of his labour which he may carry away in his hand; in all points as he

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[1] Eccles. viii. 14. [2] Eccles. x. 7. [3] Eccles. ix. 3. 1.
[4] Eccles. i. 8. Eccles. vi. 7. Eccles. v. 10. Eccles. i. 15.
[5] Eccles. vi. 9. [6] Prov. xxxi. 30. [7] Eccles. v. 7.
[8] Eccles. vi. 11. [9] Isa. ii. 22. Eccles. v. 15, 16.

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came, so shall he go: and what profit hath he that hath laboured for the wind?

[1] He heapeth up riches, and knoweth not who shall gather them; his sons come to honour, and he knoweth it not; and they are brought low but he perceiveth it not of them.

[2] There is no remembrance of former things, neither shall there be any remembrance of things that are to come, with those that shall come after.

[3] The thing that hath been, it is that which shall be; and that which is done, is that which shall be done; and there is no new thing under the sun.

[4] Surely our fathers have inherited lies, vanity, and things wherein there is no profit; *and though* their way were folly, yet their posterity approve their sayings.

[5] Behold, is it not of the Lord that the people labour in the very fire, and weary themselves for very vanity? They weave the spider's web: their web shall not become garments: neither shall they cover themselves with their works. *Wherefore* turn not aside from following the Lord; for then shall you go after vain things, which cannot profit nor deliver, for they are vain. For the creature was made subject to vanity.

[6] I would not live always, *because* my days are vanity. As a servant earnestly desireth the shadow, and as an hireling looketh for the reward of his work; so longeth my soul for thee, O God, because thy loving-kindness is better than life.

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[1] Psal. xxxix. 6. Job xiv. 21. [2] Eccles. i. 11. [3] Eccles. i. 9. [4] Jer. xvi. 19. Psal. xlix. 13. [5] Hab. ii. 13. Isa. lix. 5, 6. 1 Sam. xii. 20, 21. Rom. viii. 20. [6] Job vii. 16. 2. Psal. lxiii. 1. 3.

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THE IGNORANCE OF MAN.

[1] Vain man would be wise, though man be born like a wild ass's colt. He saith he will be wise, but it is far from him; *for* the thoughts of the wise are vain.

[2] We are but of yesterday, and know nothing.

[3] We wait for light, but behold obscurity; for brightness, but we walk in darkness; we grope for the wall like the blind; we stumble at noon day as in the night.

[4] The way of peace *we* know not, there is no judgment in our goings; we have made us crooked paths.

[5] The way of man is not in himself; it is not in man that walketh to direct his steps. Man's goings are of the Lord; how can a man then understand his own way? His heart deviseth his way, but the Lord directeth his steps.

[6] If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

[7] Boast not thyself of to-morrow; for thou knowest not what a day may bring forth. We know not what shall be on the morrow.

[8] Great men are not always wise, neither do the aged understand judgment.

[9] Where is the wise? Where is the scribe? Where is the disputer of this world? Their wisdom, and their knowledge, it hath perverted them: They are wearied in the multitude of their counsels.

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[1] Job xi. 12. Eccles. vii. 23. 1 Cor. iii. 20. [2] Job viii. 9. [3] Isa. lix. 9, 10. [4] Isa. lix. 8. [5] Jer. x. 23. Prov. xx. 24. Prov. xvi. 9. [6] 1 Cor. viii. 2. [7] Prov. xxvii. 1. James iv. 14. [8] Job xxxii. 9. [9] 1 Cor. i. 20. ¶ Isa. xlvii. 10. 13. 1 Cor. ii. 6.

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For the wisdom of this world, and of the princes of this world, cometh to nought.

[1] There is a way that seemeth right unto a man; but the ends thereof are the ways of death.

[2] The foolishness of man perverteth his way; and his heart fretteth against the Lord.

[3] Where shall wisdom be found? and where is the place of understanding? Man knoweth not the price thereof; neither is it found in the land of the living.

THE WEAKNESS AND INSUFFICIENCY OF MAN.

[4] We are not sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God.

[5] We have no might, neither know we what to do, but our eyes are upon thee, O Lord. *We* could have no power at all, except it were given us from above. *And we* cannot go beyond the commandment or *permission* of the Lord, to do good or bad, less or more, of our own mind.

[6] It is God that worketh in us both to will and to do of his good pleasure. Thou, Lord, hast wrought all our *good* works in us. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Neither is he that planteth any thing, neither he that watereth, but God that giveth the increase.

[7] Which of us by taking thought can add one cubit unto his stature? *or* can make one hair white or black?

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[1] Prov. xvi. 25. [2] Prov. xix. 3. [3] Job xxviii. 12, 13.
[4] 2 Cor. iii. 5. [5] ¶ 2 Chron. xx. 12. John xix. 11. Numb xxiv. 13. Numb. xxii. 18. [6] Phil. ii. 13. Isa. xxvi. 12. Rom ix. 16. 1 Cor. iii. 7. [7] Matt. vi. 27. Matt. v. 36.

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[1] There is no king saved by the multitude of an host: *and* a mighty man is not delivered by much strength.

[2] Through God we shall do valiantly, *but* vain is the help of man in trouble. *For* what is our strength, that we should hope?

[3] *The wicked* imagine mischievous devices, which they are not able to perform. *Let them* take counsel together, and it shall come to nought; let them speak the word, and it shall not stand. For God is with us.

THE SINFULNESS OF MAN.

[4] By one man sin entered into the world; *and* by his disobedience many were made sinners.

[5] God made man upright; but they have sought out many inventions.

[6] Our first father hath sinned, and our teachers have transgressed against the Lord; *and* all flesh hath corrupted his way upon the earth.

[7] What is man, that he should be clean? And he which is born of a woman, that he should be righteous? Behold he was shapen in iniquity, and in sin did his mother conceive him; *and* the imagination of man's heart is evil from his youth.

[8] *We are* a seed of evil-doers, who are risen up in our fathers' stead; an increase of sinful men, to augment the fierce anger of the Lord.

[9] *We have* sinned against the Lord our God, we and our fathers, from our youth even unto this

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[1] Psal. xxxiii. 16. [2] Psal. lx. 12. 11. Job vi. 11. [3] Psal. xxi. 11. Isa. viii. 10. [4] Rom. v. 12. 19. [5] Eccles. vii. 29. [6] Isa. xliii. 27. Gen. vi. 12. [7] Job xv. 14. Psal. li. 5. Gen. viii. 21. [8] Isa. i. 4. Numb. xxxii. 14. [9] Jer. iii. 25. Eph. ii. 3.

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day; and we are all *of us* by nature the children of wrath.

[1] The children of men are corrupt; they have done abominable works: there is none that doeth good: they are all gone aside, they are altogether become filthy; there is none that doeth good, no not one.

[2] All we, like sheep, have gone astray, we have turned every one to his own way: all have sinned, and come short of the glory of God; and the whole world lieth in wickedness.

[3] If we say that we have no sin, we deceive ourselves, and the truth is not in us: *for* there is none upright among men; there is no man that sinneth not; *but* in many things we offend all; *and* it is impossible but that offences will come. Who *then* can say, I have made my heart clean, I am pure from my sin; *when* there is not a just man upon earth, that doeth good, and sinneth not?

[4] The Scripture hath concluded all *men*, both Jews and Gentiles, under sin: that every mouth may be stopped, and all the world may become guilty before God. For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the law, to do them; therefore by the deeds of the law there shall no flesh be justified in the sight of God. *And* now, for a long season, *a great part of the Gentile world* hath been without the true God, and without a teaching priest, and without a law; *and these have had* their conversation

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[1] Psal. xiv. 1, 2, 4. [2] Isa. liii. 6. Rom. iii. 23. 1 John v. 19. [3] 1 John i. 8. Micah vii. 1. 1 Kings viii. 46. James iii. 2. Luke xvii. 1. Prov. xx. 9. Eccles. vii. 20. [4] Gal. iii. 22. Rom. iii. 9. 19. Gal. iii. 10. Rom. iii. 20. ¶ 2 Chron. xv. 3. Eph. ii. 3. 2.

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in the lusts of the flesh, fulfilling the desires of the flesh and of the mind, *and* walking according to the course of this world.

[1] How abominable and filthy is man, who drinketh iniquity like water.

[2] The heart of man is deceitful above all things, and desperately wicked; who can know it?

[3] Men love darkness rather than light, because their deeds are evil.

[4] Because sentence against an evil work is not executed speedily; therefore the heart of the sons of men is fully set in them to do evil.

[5] The way of man is froward and strange; and the way of peace have they not known.

[6] The heart of the sons of men is full of evil: and madness is in their heart while they live, and after that they go to the dead.

[7] In us, that is, in our flesh, dwelleth no good thing; for to will is present with us, but how to perform that which is good we find not. The spirit indeed is willing, but the flesh is weak: *and though* we delight in the law of God after the inward man, *yet there is* another law in our members, *which is continually* warring against the law of our mind, *in order* to bring it into captivity to the law of sin which is in our members; *so that oftentimes* what we would, that we do not; but what we hate, that do we: for the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other: so that we cannot *always* do the things that we would: for the good that

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[1] Job xv. 16. [2] Jer. xvii. 9. [3] John iii. 19. [4] Eccles. viii. 11. [5] Prov. xxi. 8. Rom. iii. 17. [6] Eccles. ix. 3. [7] Rom. vii. 18. Matt. xxvi. 41. Rom. vii. 22, 23. 15. Gal. v. 17. Rom. vii. 19.

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we would, we do not; but the evil which we would not, that we do.

[1] *Our* goodness is as a morning cloud, and as the early dew it goeth away.

[2] We are all as an unclean thing, and all our righteousnesses are as filthy rags.

[3] When we shall have done all those things which are commanded us, we are *still* unprofitable servants; *and we* are not worthy of the least of all the mercies which God hath shewed unto us.

[4] If thou, Lord, shouldst mark iniquities, who shall stand? In thy sight, O Lord, shall no man living be justified.

[5] Every way of man is right and clean in his own eyes; but the Lord *who* pondereth the hearts, *and* weigheth the spirits, knoweth his foolishness; and his sins are not hid from him.

[6] Let no man say when he is tempted, I am tempted of God; for God tempteth not any man; but every man is tempted when he is drawn away of his own lusts and enticed: then when lust hath conceived, it bringeth forth sin: and sin when it is finished, bringeth forth death.

[7] Thou wilt say then, *Since we cannot* by nature do the things contained in the law of God, why doth he yet find fault? Nay, but O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

[8] To the Lord our God belong mercies and for-

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[1] Hos. vi. 4. [2] Isa. lxiv. 6. [3] Luke xvii. 10. Gen. xxxii. 10. [4] Psal. cxxx. 3. Psal. cxliii. 2. [5] Prov. xxi. 2. Prov. xvi. 2. Psal. lxix. 5. [6] James i. 13, 14, 15. [7] Rom. ix. 19. ¶ Rom. ii. 14. Rom. ix. 20. [8] Dan. ix. 9. Job vii 17, 18.

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givenesses, though we have rebelled against him. *And therefore we ought rather to say,* Lord, *what* is man that thou shouldst magnify him, and that thou shouldst set thine heart upon him; and that thou shouldst visit him every morning, and try him every moment!

CHAPTER IV.

Concerning the Redemption of Man by Jesus Christ the Son of God, together with the Father and the Holy Ghost.

GOD THE FATHER HATH REDEEMED US BY HIS SON.

[1] WHEN the fulness of the time was come, God our Father, *and* our Redeemer, *who is also in a more particular and extraordinary manner* the Father of our Lord Jesus Christ, sent forth his Son to be the Saviour of the world.

[2] In this was manifested the love of God towards us, because that God sent his only-begotten Son into the world to be the propitiation for our sins, that we might live through him; *and* that whosoever believeth in him should not perish, but have eternal life.

[3] God sent not his Son into the world to condemn the world: but that the world through him might be saved.

[4] God who created all things by Jesus Christ,

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[1] Gal. iv. 4. Isa. lxiv. 8. Isa. xlvii. 4. Rom. xv. 6. Gal. iv. 4. 1 John iv. 14. [2] 1 John iv. 9, 10. 9. John iii. 15. [3] John iii. 17. [4] Eph. iii. 9. 2 Cor. v. 19. Col. i. 19, 20.

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was in Christ, reconciling the world unto himself, not imputing their trespasses unto them: for it pleased the Father that in him should all fulness dwell, and by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

[1] The Father loved the Son, and gave all things into his hand. *And* he spake the words of God; for God gave not the Spirit by measure unto him.

[2] God anointed him with the Holy Ghost and with power; *and* he was approved of God by miracles, and wonders, and signs, which God did by him.

[3] Him, being delivered by the determinate counsel and foreknowledge of God, and by wicked hands being crucified and slain, God hath raised up. And that same Jesus who was *thus* crucified, God hath made both Lord and Christ; and him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to *his people*, and forgiveness of sins.

[4] *And* he hath set him at his own right hand, in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church.

[5] The Father judgeth no man, but hath committed all judgment unto the Son. *For* it is he which was ordained of God to be the Judge of quick and dead. To whom the Father hath given power over all flesh, that he should give eternal life to as many as the Father hath given him.

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[1] John iii. 34, 35. [2] Acts x. 38. Acts ii. 22. [3] Act 23, 24. 36. Acts v. 31. [4] Eph. i. 20, 21, 22. [5] John v. Acts x. 42. John xvii. 2.

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[1] Jesus having received of the Father the promise of the Holy Ghost, the Father sent him in his name, *that we* might be justified in the name of the Lord Jesus, and by the Spirit of our God.

[2] *Thus* hath God visited and redeemed his people, as he spake by the mouth of his holy prophets, which have been since the world began; *and hath* performed the mercy promised to our fathers, and remembered his holy covenant, that he would grant unto us; that we being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life.

[3] Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us, *and* chosen us in him before the foundation of the world; *and* predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved; *and* wherein he hath abounded towards us in all wisdom and prudence, having made known unto us the mystery of his will according to his good pleasure, which he hath purposed in himself; that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him.

THE NATURE OF CHRIST.

CHRIST IS GOD.

[4] In the beginning was the Word, and the Word

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[1] Acts ii. 32, 33. John xiv. 26. 1 Cor. vi. 11. [2] Luke i. 68. 70. 72, 73, 74, 75. [3] Eph. i. 3, 4, 5, 6. 8, 9, 10. [4] John i. 1. 3.

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was with God, and the Word was God. All things were made by him; and without him was not any thing made that was made.

[1] Jesus Christ, he is Lord of all; *the* one Lord, by whom are all things, and we by him; who is over all, God blessed for ever. By whom also God made the worlds.

[2] By him were all things created that are in heaven and that are in earth, visible and invisible; whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him.

[3] And he is before all things, and by him all things consist: who upholdeth all things by the word of his power.

[4] This is the beloved Son of God in whom he is well pleased; the only-begotten of the Father; who proceeded forth and came from God; the brightness of his glory, and the express image of his person; in whom dwelleth all the fulness of the Godhead bodily.

[5] As the Father hath life in himself, so hath he given to the Son to have life in himself.

[6] He and his Father are one. He is in the Father, and the Father in him. All things that the Father hath are his; and what things soever the Father doeth, these also doeth the Son likewise.

[7] He said also that God was his Father, making himself equal with God.

[8] He is the first and the last: it is he that liveth,

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[1] Acts x. 36. 1 Cor. viii. 6. Rom. ix. 5. Heb. i. 2. [2] Col. i. 16. [3] Col. i. 17. Heb. i. 3. [4] Matt. iii. 17. John i. John viii. 42. Heb. i. 3. Col. ii. 9. [5] John v. 26. [6] x. 30. John xiv. 11. John xvi. 15. John v. 19. [7] John [8] Rev. i. 17, 18. Heb. xiii. 8. Heb. i. 8.

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and was dead, and behold he is alive for evermore; Jesus Christ, the same yesterday, and to-day, and for ever. *For thus* saith God unto the Son, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom.

[1] *Great is* the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge.

[2] Jesus knew all men, and needed not that any should testify of man; for he knew what was in man. He knew from the beginning who they were that believed not, and who should betray him. *And when any* reasoned within themselves, he perceived their thoughts. *For* it is he that searcheth the reins and hearts.

[3] We are sure that he knew all things; *and* by this we believe that he came from God.

[4] All power was given unto him in heaven and in earth; *and* the works that he did bare witness of him; for the winds and the sea obeyed him. With authority and power he commanded the unclean spirits, and they obeyed him. And there were also many other wonderful things that Jesus did, which none other man did.

[5] He had power on earth to forgive sins; *and* who can forgive sins but God only?

[6] As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

[7] And he gave his disciples power and authority over all devils *and* unclean spirits, to cast them out;

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[1] Col. ii. 2, 3. [2] John ii. 24, 25. John vi. 64. Mark ii. 8. Luke v. 22. Rev. ii. 23. [3] John xvi. 30. [4] Matt. xxviii. 18. John v. 36. Matt. viii. 27. Luke iv. 36. Mark i. 27. John xxi. 25. Matt. xxi. 15. John xv. 24. [5] Matt. ix. 6. Mark ii. 7. [6] John v. 21. [7] Luke ix. 1. Matt. x. 1.

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and *power* to heal all manner of sickness, and all manner of disease.

[1] We can do all things through Christ, which strengtheneth us; *and* without him we can do nothing; who is able even to subdue all things unto himself.

[2] *It is* he that openeth, and no man shutteth; and shutteth, and no man openeth; and hath the keys of hell and of death.

[3] *This is* he that is holy; he that is true; Jesus Christ the righteous; who will give unto every one according to their works.

[4] He is the way, the truth, and the life; the resurrection and the life, who giveth grace, and peace, and eternal life.

[5] This is the true God, even the Son of God, Jesus Christ; *whom* his disciples worshipped while he was with them in the world, *and after* he was carried up into heaven; *when* the Father glorified him with the glory which he had with him before the world was.

[6] *And they* preached, baptized, and *blessed* in the name of Jesus Christ: *they prayed to him, and* thanked him; *and from him they expected* grace, mercy, and peace, *and* all *other* spiritual blessings, *and* gifts.

[7] These *things* are written that we might believe that Jesus is the Christ, the Son of God: *that* we

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[1] Phil. iv. 13. John xv. 5. Phil. iii. 21. [2] Rev. iii. 7. Rev. i. 18. [3] Rev. iii. 7. 1 John ii. 1. Rev. ii. 23. [4] John xiv. 6. John i. 9. John xi. 25. Eph. iv. 7. John xiv. 27. John x. 28. [5] 1 John v. 20. Matt. xxviii. 17. Matt. xx. 20. John xvii. 12. Luke xxiv. 51, 52. John xvii. 5. [6] Acts ix. 27 Acts ii. 38. 1 Tim. i. 2. Acts vii. 59. 1 Thess. iii. 11. 1 Tim. i. 1 1 Tim. i. 2. Eph. i. 3. Eph. iv. 8. [7] John xx. 31. Matt. x 21. John v. 23. Heb. i. 6.

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should trust in his name, *and* that all men should honour the Son, even as they honour the Father *who* when he brought in the first-begotten into the world, saith, And let all the angels of God worship him.

[1] *This is* the doctrine of the great God, and our Saviour Jesus Christ; to him be glory both now and for ever.

HE WAS MADE MAN.

[2] Christ Jesus being in the form of God, *and* thinking it no robbery to be equal with God, made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and was found in fashion as a man, *being* made of a woman in the likeness of sinful flesh.

[3] He came down from heaven, *from* the bosom of the Father; *and* being made a little lower than the angels, as the children *of men* are partakers of flesh and blood, he also himself likewise took part of the same.

[4] And the Word was made flesh, and dwelt among us: God was manifest in the flesh.

[5] For verily, he took not on him the nature of angels, but he took on him the seed of Abraham, and was made of the seed of David, of whom as concerning the flesh, Christ came.

[6] Now the birth of Jesus Christ was on this wise: when as his mother Mary was espoused to Joseph, before they came together, the Holy Ghost came upon her, and the power of the Highest over-

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[1] Tit. ii. 10. 13. 2 Pet. iii. 18. [2] Phil. ii. 5, 6, 7, 8. Gal. iv. 4. Rom. viii. 3. [3] John iii. 13. John i. 18. Heb. ii. 9 14. [4] John i. 14. 1 Tim. iii. 16. [5] Heb. ii. 16. Rom. i. 3. Rom. ix. 5. [6] Matt. i. 18. Luke i. 35. 31. Matt. i. 18. Luke Matt. i. 23.

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shadowed her, and so she conceived and brought forth a son, who was called Jesus; and therefore also *because* she was with child of the Holy Ghost, that holy thing which was born of her was called the Son of God, and Emanuel, which being interpreted is, God with us.

[1] *And when he was* brought forth, *he was* wrapped in swaddling-clothes, and laid in a manger.

[2] *Afterwards* he was subject unto his parents, Mary and Joseph. He increased in wisdom and stature: he was tempted of the devil; he was hungry *and* weary, *and* had not where to lay his head: he wept *and* was grieved; *and* he was touched with the feeling of our infirmities.

[3] Himself took our infirmities, and bare our sicknesses, *and* was in all points tempted like as we are; and in all things he *was* made like unto his brethren, yet without sin. *For thus* it behoved him to be made, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people: for in that he himself hath suffered, being tempted, he is able to succour them that are tempted.

THE CHARACTER OF CHRIST, WHO IS BOTH GOD AND MAN.

[4] Unto us a child is born; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.

[5] *This is* he that should come; he of whom Moses in the law and the prophets did write: the Christ

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[1] Luke ii. 7. [2] Luke ii. 51. 41. 16. 52. Luke iv. 1, 2. Mark xi. 12. John iv. 6. Matt. viii. 20. John xi. 35. Mark iii. 5. Heb. iv. 15. [3] Matt. viii. 17. Heb. iv. 15. Heb. ii. 17. Heb. iv. 15. Heb. ii. 17, 18. [4] Isa. ix. 6. [5] Matt. xi. 3. John i. 45. Luke ix. 20. Luke ii. 11. Luke xxiii. 35. John i. 41. Acts iv. 27.

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of God; Christ the Lord; the chosen of God; the Messias, which is, being interpreted, the Christ, *or* the Anointed.

[1] He was that prophet which should come into the world; a teacher come from God, to teach the way of God in truth.

[2] To this end was he born, and for this cause came he into the world, that he should bear witness unto the truth.

[3] Christ Jesus *was* the apostle and high-priest of our profession; called of God an high-priest after the order of Melchisedek; being an high-priest of good things to come; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

[4] *The same* Jesus is the Lamb of God, which taketh away the sin of the world; a lamb without blemish, and without spot.

[5] There is one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all.

[6] This is indeed the Saviour of the world, in whom we have redemption; *who* is our advocate with the Father; *and* the author of eternal salvation unto all them that obey him.

[7] *This* is he that is born king of the Jews; and is *now* the prince of the kings of the earth; who shall judge the quick and the dead, at his appearing and his kingdom.

[8] He is Lord of lords, and King of kings.

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[1] John vi. 14. John iii. 2. Matt. xxii. 16. [2] John xviii. 37. [3] Heb. iii. 1. Heb. v. 10. Heb. ix. 11. Heb. viii. 2. [4] John i. 29. 1 Pet. i. 19. [5] 1 Tim. ii. 5, 6. [6] John iv. 42. Eph. i. 7. 1 John ii. 1. Heb. v. 9. [7] Matt. ii. 2. Rev. i. 5. 2 Tim. iv. 1. [8] Rev. xvii. 14.

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BY WHAT MEANS JESUS CHRIST HATH WROUGHT SALVATION FOR US.

HE PERFORMED THE WHOLE LAW.

[1] Christ came not to destroy the law or the prophets, but to fulfil *them*. *For he was* made under the law, to redeem them that were under the law; *and he hath*, as it became him, fulfilled all righteousness.

[2] He pleased not himself, neither sought he his own will, but the will of the Father which sent him; for he did always those things that pleased the Father.

[3] He was meek and lowly in heart; he did no violence, neither was any deceit in his mouth. When he was reviled, he reviled not again; when he suffered he threatened not, but committed himself to him that judgeth righteously: *And* though he were a son, yet learned he obedience by the things which he suffered.

[4] The law of truth was in his mouth; he walked in peace and equity, and did turn many away from iniquity.

[5] He went about doing good; *and* he did all things well; leaving us an example, that we should follow his steps; who did no sin, neither was guile found in his mouth.

[6] Such an High-Priest became us, who knew no sin, who is holy, harmless, undefiled, and separate from sinners.

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[1] Matt. v. 17. Gal. iv. 4, 5. Matt. iii. 15. [2] Rom. xv. 3. John v. 30. John viii. 29. [3] Matt. xi. 29. Isai. liii. 9. 1 Pet. ii. 23. Heb. v. 8. [4] Mal. ii. 6. [5] Acts x. 38. Mark vii. 37. 1 Pet. ii. 21, 22. [6] Heb. vii. 26. 2 Cor. v. 21. Heb vii. 26.

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HE GAVE US A NEW COVENANT.

[1] The law and the prophets were until John; since that time the kingdom of God is preached *by* Jesus Christ; *who* came to call sinners to repentance; *to* preach the Gospel of peace; and to bring glad tidings of good things.

[2] The law was given by Moses, but grace and truth came by Jesus Christ; which was a prophet, mighty in deed and word before God and all the people; *concerning whom* Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear, in all things whatsoever he shall say unto you; and it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people.

[3] Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers; and that the Gentiles might glorify God for his mercy.

[4] All the promises of God in him are yea, and in him, Amen.

[5] The law was our schoolmaster to bring us to Christ; *who* hath changed the customs which Moses delivered, *and took that* yoke *from* the neck of his disciples, which neither their fathers nor they were able to bear.

[6] The priests that offered gifts according to the law, served unto the example and shadow of heavenly things: but now hath Christ obtained a more excellent ministry; by how much also he is the Mediator

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[1] Luke xvi. 16. Luke iv. 43. Matt. ix. 13. Rom. x. 15.
[2] John i. 17. Luke xxiv. 19. Acts iii. 22, 23. [3] Rom. xv. 8. 9. [4] 2 Cor. i. 20. [5] Gal. iii. 24. ¶ Acts vi. 14. Acts [illegible]. [6] Heb. viii. 4, 5, 6, 7. 13.

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of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second; *and by giving us* a new covenant, the Lord hath made the first old.

[1] The first covenant had also ordinances of divine service, and a worldly sanctuary; in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience, which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation: but Christ being come an high-priest of good things to come, is the Mediator of the New Testament; that by the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

[2] Christ hath blotted out the hand-writing of ordinances, that was against us, which was contrary to us, and took it out of the way; *so that we are no longer* subject to ordinances, which all are to perish with the using; *nor are we tied up, as the Jews were,* in meat or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days, which are a shadow of things to come; but the body is of Christ.

[3] There is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God; for we are saved by hope.

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[1] Heb. ix. 1. 9, 10, 11. 15. [2] Col. ii. 14. 20. 22. 16, 17.
[3] Heb. vii. 18, 19. Rom. viii. 24.

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[1] In Christ Jesus, we who sometimes were far off, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, are made nigh. For he is our peace, who hath made both *Jew* and *Gentile* one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments, contained in ordinances. *So that now* there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond or free; for we are all one in Christ Jesus.

[2] *This is* the Messias, *who*, when he came, *was to* tell us all things. *And accordingly*, he to whom were known the ways of life, *hath taught us* what we shall do that we may work the works of God.

[3] Moses, because of the hardness of their hearts, suffered *the* Jews *to do some things, which* from the beginning were not so *done; and many things* were said by them of old time *to be lawful, which were not allowed in the law of Moses; and* the word of God *delivered by him was in divers cases* made of none effect, through the tradition of the elders. *But* Christ *and his Apostles* expounded the way of God more perfectly.

[4] He hath called us to glory and virtue, *and* given unto us exceeding great and precious promises; that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

[5] *This is* the Gospel of the grace of God, *who* will have mercy and not sacrifice; which is the power

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[1] Eph. ii. 13. 12, 13, 14, 15. Col. iii. 11. Gal. iii. 28. [2] John iv. 25. Acts ii. 28. John vi. 28. [3] Matt. xix. 8. Matt. v. 21. 27. 33. Mark vii. 13. 5. Mark iv. 34. Acts xxviii. 23. Acts xviii. 26. [4] 2 Pet. 1. 3, 4. [5] Acts xx. 24. Mat. ix. 13. Rom. i. 16, 17, 18.

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of God unto salvation, to every one that believeth: therein *also* is revealed the wrath of God from heaven against all ungodliness and unrighteousness of men.

[1] The word of the Lord endureth for ever; and this is the word which by the Gospel is preached unto us. It is easier for heaven and earth to pass *away*, than one tittle of the law *of Christ* to fail.

[2] Other foundation can no man lay than that is laid, which is Jesus Christ. *And* if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble, every man's work shall be manifest, and the fire shall try every man's work, of what sort it is.

HE DIED FOR OUR SINS.

[3] Those things which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. *For* the chief priests, and the scribes and elders *of the people of the Jews*, condemned him to death, and delivered him to the Gentiles, to mock, and to scourge, and to crucify him; *and* he was crucified *between* two thieves, *being* obedient unto death, even the death of the cross.

[4] Christ hath loved us, and hath given himself for us, an offering and a sacrifice to God, for a sweet smelling savour.

[5] Christ our passover is sacrificed for us; *who was* the Lamb slain from the foundation of the world.

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[1] 1 Pet. i. 25. Luke xvi. 17. [2] 1 Cor. iii. 11, 12, 13.
[3] Acts iii. 18. Matt. xx. 18, 19. Luke xxiv. 20. Matt. xx. 19. Matt. xxvii. 38. Phil. ii. 8. [4] Eph. v. 2. [5] 1 Cor. v. Rev. xiii. 8.

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[1] When we were yet without strength, in due time Christ died for the ungodly. While we were yet sinners, he died for us; *and* gave himself for our sins, that he might deliver us from this present evil world.

[2] Christ hath suffered for sins, the just for the unjust, that he might bring us to God. Surely he hath borne our griefs, and carried our sorrows. He was wounded for our transgressions, he was bruised for our iniquities; who his ownself bare our sins in his own body on the tree, that we being dead to sin, should live unto righteousness; by whose stripes we were healed.

[3] He who knew no sin, was made to be sin for us, that we might be made the righteousness of God in him. The Lord hath lain on him the iniquity of us all.

[4] Christ hath redeemed us from the curse of the law, being made a curse for us; that he might reconcile us unto God by the cross.

[5] He loved us, and washed us from our sins in his own blood; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

[6] The Son of Man gave himself a ransom for all; and he is the propitiation for the sins of the whole world. He died for all, that they which live should not henceforth live unto themselves, but unto him, which died for them.

[7] He hath redeemed us to God by his blood, out of every kindred, and tongue, and people, and nation.

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[1] Rom. v. 6. 8. Gal. i. 4. [2] 1 Pet. iii. 18. Isa. liii. 4, 5. 1 Pet. ii. 24. [3] 2 Cor. v. 21. Isa. liii. 6. [4] Gal. iii. 13. Eph. ii. 16. [5] Rev. i. 5. Tit. ii. 14. [6] Matt. xx. 28. 1 Tim. ii. 6. 1 John ii. 2. 2 Cor. v. 15. [7] Rev. v. 9.

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[1] He shall justify many; for he shall bear their iniquities.

[2] We were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, who was fore-ordained before the foundation of the world, but was manifest in these last times for us, who by him do believe in God. For we are bought with a price.

[3] Christ our high-priest, not by the blood of goats and calves, but by his own blood, entered in once into the holy place; having offered himself without spot to God, *and* obtained eternal redemption for us. Neither hath he often suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, so Christ was once offered to bear the sins of many.

[4] Every *other* priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins: *but* we are sanctified through the offering of the body of Jesus Christ once for all. *And* by one offering he hath perfected for ever them that are sanctified.

[5] *This* Jesus being the captain of our salvation, *and having* tasted death for every man, was made perfect through sufferings; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life-time subject to bondage.

[6] He laid down his life of himself, and no man

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[1] Isa. liii. 11. [2] 1 Pet. i. 18, 19, 20, 21. 1 Cor. vi. 20
[3] Heb. ix. 11, 12. 14. 12. 26, 27, 28. [4] Heb. x. 11. 10. 14
[5] Heb. ii. 9, 10. 14, 15. [6] John x. 18. 1 John iii. 16.

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took it from him. *And* hereby perceive we the love of God, because he laid down his life for us.

HE ROSE AGAIN FOR OUR JUSTIFICATION.

[1] *The same* Christ *who* died for our sins, was buried, and rose again the third day according to the Scriptures, being put to death in the flesh, but quickened by the Spirit.

[2] God raised him up, and showed him openly unto witnesses chosen before of God; *who* said none other things than those which the prophets and Moses did say should come; that Christ should suffer, and that he should be the first that should rise from the dead.

[3] Though he was crucified through weakness, yet he lived by the power of God; who loosed the pains of death, because it was not possible that he should be holden of it.

[4] *As* he had power to lay down his life, *so* he had power to take it again.

[5] Christ being raised from the dead, dieth no more; death hath no more dominion over him.

[6] He was declared to be the Son of God, with power, by the resurrection from the dead.

[7] Thus it behoved Christ to suffer, and to rise from the dead; that repentance and remission of sins should be preached in his name among all nations.

[8] He was delivered for our offences, and raised again for our justification: *and therefore* have we a

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[1] 1 Cor. xv. 3, 4. 1 Pet. iii. 18. [2] Acts x. 40, 41. Acts xxvi. 22, 23. [3] 2 Cor. xiii. 4. Acts ii. 24. [4] John x. 18. [5] Rom. vi. 9. [6] Rom. i. 4. [7] Luke xxiv. 46, 47. [8] Rom. iv. 25. 1 Pet. i. 3.

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lively hope by the resurrection of Jesus Christ from the dead.

[1] If Christ be not risen, then there is no resurrection of the dead, then is the preaching of the Apostles vain; and our faith is also vain, we are yet in our sins: but now is Christ risen from the dead, that we should walk in newness of life. *For* in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise, *let us* reckon ourselves also to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

HE ASCENDED INTO HEAVEN, AND INTERCEDES FOR US AT THE RIGHT-HAND OF GOD.

[2] He *that* came down from heaven to do the will of the Father which sent him, *when* he had finished the work which he gave him to do on the earth, *and* had showed himself alive after his passion by many infallible proofs, left the world again, and went to the Father; *and* being received up into heaven, he sits on the right-hand of God; whom the heavens must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

[3] When the Son of God had by himself purged our sins, he sat down on the right-hand of the majesty on high.

[4] He being received up into glory, and set at the right-hand of God in the heavenly places, maketh intercession for us.

[5] Christ is not entered into the holy places made

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[1] 1 Cor. xv. 14. 13. 17. 20. Rom. vi. 4. 10. 11. [2] John vi. 38, 39. John xvii. 4. Acts i. 3. John xvi. 28. Mark xvi. 19. Acts iii. 21. [3] Heb. i. 2. 3. [4] 1 Tim. iii. 16. Eph. i. 20. Rom. viii. 34. [5] Heb. ix. 24.

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with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.

[1] He hath ascended on high; he hath led captivity captive; he hath received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.

[2] He bare the sins of many, and maketh intercession for the transgressors.

[3] If any man sin, we have an advocate with the Father, Jesus Christ the righteous; *who* being made an high-priest for ever, and being an unchangeable priesthood, is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. *Our* Redeemer is strong; he shall thoroughly plead our cause.

[4] No man cometh unto the Father, but by *his Son* Jesus, *who* is gone to prepare a place for us in his Father's house: and he will come again and receive us unto himself, that where he is, there we may be also.

WHICH WAY THE HOLY GHOST CONTRIBUTES TO OUR REDEMPTION.

THE HOLY GHOST IS GOD.

[5] *This is* the eternal Spirit; the Spirit of God *and* of Christ; sent down from heaven from the Father.

[6] The Lord with whom Moses spake, is that Spirit *who is also called* the Lord Jehovah.

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[1] Psalm lxviii. 18. [2] Isa. liii. 12. [3] 1 John ii. 1. Heb. v. 5, 6. Heb. vii. 24, 25. Jer. l. 34. [4] John xiv. 6. 2, 3. [5] Heb. ix. 14. Matt. iii. 16. Rom. viii. 9. 1 Pet. i. 11, 12. John xv. 26. [6] Exod. xxxiv. 34. 2 Cor. iii. 17. Exod. vi. 3.

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[1] *He that* lieth to the Holy Ghost, lieth to God.

[2] What, know ye not that your body is the temple of the Holy Ghost, which is in you?

[3] Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

[4] Mighty signs and wonders were wrought by the power of the Spirit of God.

[5] The Spirit searcheth all things, yea, the deep things of God, which no man knoweth but the Spirit of God.

THE EXTRAORDINARY OPERATIONS OF THE HOLY GHOST.

[6] Jesus was conceived of the Holy Ghost: and when he was baptized, the heavens were opened unto him, and the Spirit of God descended like a dove, and lighted upon him; *and* he was full of the Holy Ghost; *and* the Spirit of the Lord being upon him, he preached the gospel of peace *and* salvation.

[7] He cast out devils by the Spirit of God; *and* through the eternal Spirit he offered himself without spot to God.

[8] After Jesus, through the Holy Ghost, had given commandments unto the apostles whom he had chosen, and was taken up from them into heaven, he sent them another Comforter, which is the Holy Ghost, even the Spirit of truth; *who was* to abide with them for ever, to guide them into all truth, to

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[1] Acts v. 3, 4. [2] 1 Cor. vi. 19. [3] Matt. xii. 32. [4] Rom. xv. 19. Heb. ii. 4. [5] 1 Cor. ii. 10, 11. [6] Matt. i. 21. 20. Matt. iii. 16. Luke iv. 1. Isa. lxi. 1. Eph. vi. 15. Eph. i. 13. [7] Matt. xii. 28. Heb. ix. 14. [8] Acts i. 2. 11. John xv. 26. John xiv. 16, 26, 17, 61. John xvi. 13. John xiv. 26. John xvi. 13.

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teach them all things, to bring all things to their remembrance, whatsoever he had said unto them, and to show them things to come.

[1] And the apostles were all filled with the Holy Ghost, and spake with other tongues as the Spirit gave them utterance.

[2] *That* great salvation, which at the first began to be spoken by the Lord, was confirmed unto us by them that heard him: God bearing them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to his own will.

[3] For to one was given by the Spirit the word of wisdom and knowledge; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the self-same Spirit, dividing to every man severally as he would.

[4] Prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.

[5] The mystery of Christ, which in other ages was not made known unto the sons of men, was *in these last days* revealed unto his holy apostles and prophets by the Spirit.

THE COMMON OPERATIONS OF THE SPIRIT IN BELIEVERS.

[6] No man can say that Jesus is the Lord, but by the Holy Ghost; and no man, speaking by the Spirit of God, called Jesus accursed.

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[1] Acts ii. 4. [2] Heb. ii. 2, 3. [3] 1 Cor. xii. 8, 9, 10, 11.
[4] 2 Peter i. 21. [5] Eph. iii. 4, 5. [6] 1 Cor. xii. 3.

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[1] There are diversities of *spiritual* gifts *according* to the manifold grace of God, *which do all contribute to our* salvation. *For* the manifestation of the Spirit is given to every man to profit withal.

[2] Where the Spirit of the Lord is, there is liberty.

[3] *This is that* Spirit of wisdom, *by whom* the eyes of our understanding are enlightened, that we may know what is the hope of the calling of God, what the riches of the glory of his inheritance in the saints.

[4] We have received the Spirit which is of God, that we might know the things that are freely given to us of God.

[5] *It is* by the Holy Ghost which dwelleth in us, *that we are enabled* to hold fast the form of sound words which we have heard, *and* to keep *all those* good things which have been committed to us.

[6] The fruit of the Spirit is in all goodness, righteousness, and truth; love, joy, peace, long-suffering, gentleness, faith, meekness, and temperance.

[7] Through the power of the Holy Ghost we abound in hope, and are filled with all joy and peace in believing; the love of God *being* shed abroad in our hearts by the Holy Ghost, which is given unto us.

[8] By the Spirit of God we are strengthened with might in the inner man, *and by this means* are we rooted and grounded in love.

[9] Likewise the Spirit also helpeth our infirmities. For we know not what we should pray for as we

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[1] 1 Cor. xiii. 4. 1 Peter iv. 10. Titus ii. 11. 1 Cor. xii. 7
[2] 2 Cor. iii. 17. [3] Eph. i. 17, 18. [4] 1 Cor. ii. 12
[5] 2 Tim. i. 14. 13, 14. [6] Eph. v. 9. Gal. v. 22,
[7] Rom. xv. 13. Rom. v. 5. [8] Eph. iii. 16, 17. [9] Rom. viii. 26, 27.

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ought; but the Spirit itself maketh intercession for us, according to the will of God.

[1] We are justified in the name of the Lord Jesus, and by the Spirit of our God; whereby we are sealed unto the day of redemption.

[2] God giveth the Holy Ghost to them that obey him, *and* our souls are purified in obeying the truth through the Spirit. For as many as are led by the Spirit of God, they are the sons of God, being sanctified by the Holy Ghost.

[3] We are saved by the washing of regeneration, and renewing of the Holy Ghost; which is shed on us abundantly through Jesus Christ our Saviour. *For* except a man be born again of water and of the Spirit, he cannot enter into the kingdom of God.

[4] The wind bloweth where it listeth, and we hear the sound thereof, but cannot tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.

[5] By one Spirit we are baptized into one body: *and those that* feed the Church of God, are made overseers over the flock by the Holy Ghost.

THE KINGDOM AND CHURCH OF CHRIST.

[6] To this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living; who is gone into heaven; and is on the right hand of God; angels, and authorities, and powers, being made subject unto him.

[7] He spoiled principalities and powers, and made a show of them openly, triumphing over them in it;

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[1] 1 Cor. vi. 11. Eph. iv. 30. [2] Acts v. 32. 1 Peter i. 22. Rom. viii. 14. Rom. xv. 16. [3] Titus iii. 5, 6. John iii. 3. 5. [4] John iii. 8. [5] 1 Cor. xii. 13. Acts xx. 28. [6] Rom. xiv. 9. 1 Pet. iii. 22. [7] Col. ii. 15. Heb. ii. 14. John xvi. xvi. 20.

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and through death he hath destroyed him who had the power of death, that is, the devil. The prince of this world is *now* judged: *and* the God of peace hath bruised Satan under our feet.

[1] The kingdoms of this world are become the kingdoms of our Lord and of his Christ. All kings shall fall down before him, all nations shall serve him; *and* unto him shall the gathering of the people be.

[2] He is the head of all principality and power. At the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth. And every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father.

[3] He must reign till he hath put down all rule, and all authority, and power; and hath put all enemies under his feet. The last enemy that shall be destroyed is death. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

[4] Jesus *having* preached the gospel of the kingdom; and all power *being* given unto him in heaven and in earth; he said unto his disciples, Go ye into all the world, and preach the gospel to every creature; baptizing all nations in the name of the Father, and of the Son, and of the Holy Ghost; and teaching them to observe all things, whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.

[5] Now when the apostles, *and other disciples* that

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[1] Rev. xi. 15. Psal. lxxii. 11. Gen. xlix. 10. [2] Col. ii. 10. Phil. ii. 10, 11. [3] 1 Cor. xv. 25. 24, 25, 26. 28. [4] Matt. iv. 23. Matt. xxviii. 18. Mark xvi. 15. Matt. xxviii. 19, 20. [5] Acts viii. 14. 4. 12. Acts iv. 4. Acts viii. 12. 2 Cor. viii. 5. Acts ii. 42. Acts iv. 32. Acts xx. 28. Rom. xvi. 16.

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were scattered abroad, went every where preaching the things concerning the kingdom of God, and the name of Jesus Christ, many of them which heard the word believed, *and* were baptized, both men and women, *and* they gave themselves to the Lord; *and* continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And the multitude of them that believed *was called* the Church of God and of Christ.

[1] Christ is the head of the Church, which is his body, the fulness of him that filleth all in all.

[2] As the body is one, and hath many members, and all the members of that one body, being many, are one body; so we, being many, are one body in Christ, and members in particular: for by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free.

[3] Both Jews and Gentiles are fellow-citizens with the saints, and of the household of God: and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord. In whom we also are builded together for an habitation of God through the Spirit.

[4] There is one body and one Spirit, one Lord, one faith, one baptism, one God and Father of all.

[5] There is one fold and one shepherd, *even* our Lord Jesus; who laid down his life for his sheep; *being* put to death, not for the nation *of the Jews*

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[1] Eph. v. 23. Eph. i. 23. [2] 1 Cor. xii. 12. Rom. xii. 5. 1 Cor. xii. 27. 13. [3] Rom. iii. 29. Eph. ii. 18, 19, 20, 21, 22. [4] Eph. iv. 4, 5, 6. [5] John x. 16. Heb. xiii. 20. John x. 15. xi. 53. 52.

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only, but that also he should gather together in one the children of God that were scattered abroad.

[1] Christ loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious Church, not having spot or wrinkle, but holy and without blemish.

[2] Jesus, the great shepherd and bishop of our souls, gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; that we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ; from whom the whole body, fitly joined together and compacted, maketh increase, unto the edifying itself into love.

[3] Jesus chose twelve of his disciples, whom also he named apostles; *and* he ordained them that they should be with him, and that he might send them forth to preach. *And accordingly while he lived*, he sent them to preach the kingdom of God; *and after his resurrection*, he said unto the disciples, As my Father hath sent me, even so send I you. And he breathed on them, and said unto them, Receive the Holy Ghost.—*Vide* p. 89[4].

[4] The works whereunto *these and other apostles afterwards were* called *and* separated by the Holy Ghost, *was* to administer the Gospel of God; to

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[1] Eph. v. 25, 26, 27. [2] Heb. iii. 20. 1 Pet. ii. 25. Eph. iv. 11, 12. 14, 15, 16. [3] Luke vi. 13. Mark iii. 14. Luke ix. 2. John xx. 21, 22. [4] Acts xiii. 2. Rom. xv. 16. Acts v. 42. Acts ii. 38. 1 Cor. x. 16. 1 Cor. xi. 25.

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teach and preach Jesus Christ; *to* baptize in his name for the remission of sins; *to* break the bread which is the communion of the body of Christ, *and* to bless the cup, which is the communion of the blood of Christ, *and to* do this in remembrance of me.

[1] *Moreover of those whom* God hath set in the Church, *the* apostles *are* first, *and* to them *also* the Lord gave authority for edification, and not for destruction. *For he* said unto them, Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven: whose soever sins ye remit, they are remitted unto them: and whose soever sins ye retain, they are retained.

[2] The Lord appointed other seventy also; and sent them forth as labourers into his harvest.

[3] *Now when* Jesus was taken up into heaven, the *apostles* whom he had chosen *being come together with the* other disciples which had companied with them all the time that the Lord Jesus went in and out among them, they appointed two, *out of which one was* chosen *by* lot to take part of the ministry and apostleship, from which Judas by transgression fell. And he was numbered with the eleven apostles, *and* ordained to be a witness with them of the resurrection of Christ.

[4] And they were all filled with the Holy Ghost: *and* they taught the people, and preached through Jesus the resurrection from the dead. And the Lord added to the Church daily such as should be saved.

[5] And in those days, when the number of disciples

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[1] 1 Cor. xii. 28. 2 Cor. x. 8. Matt. xviii. 18. Matt. xvi. 19. John xx. 23. [2] Luke x. 1, 2. [3] Acts i. 11. 2. 15. 21. 23, 24. 26, 25, 26. 22. [4] Acts ii. 4. Acts iv. 2. Acts ii. 47. [5] Acts vi. 1. 5. 2, 3. 6. 3. 1. Acts viii. 12. Acts vi. 10. Acts viii. 13. 12.

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was multiplied, they, *by the direction of* the twelve, chose seven *deacons*, whom they set before the apostles; and when they had prayed, they laid their hands on them: *and* the business over which they were appointed *was to distribute what was given to the poor. They assisted likewise* in preaching the things concerning the kingdom of God, *and* baptizing *those that* believed in the name of Jesus Christ.

[1] *Afterwards*, the apostles *having* preached the word in *many* cities, *and* confirmed the souls of the disciples, they ordained the elders in every church. And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders at Jerusalem. And so were the Churches established in the faith, and increased in number daily.

[2] *These* elders of the Church *were* made overseers over the flock by the Holy Ghost, *and their business was to* feed the Church of God. *Some of which, by the* laying on of the hands *of the apostles, were* appointed to ordain *more* elders, and to set in order the things that were wanting in every city, *as there was occasion, and these were in a more peculiar manner styled* bishops.

[3] *To those* bishops *did the apostles likewise give in charge that they should appoint others to use* the office of a deacon; being first proved and found blameless.

[4] The Lord gave the word, great was the company of those that published it.

[5] *Thus was* the Church of the living God *established*, which is the pillar and ground of the

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[1] Acts xiv. 14. 25. 21, 22, 23. Acts xvi. 4, 5. [2] Acts xx. 17. 28. 2 Tim. i. 6. Titus i. 5. [3] 1 Tim. iii. 10. [4] Psal. lxviii. 11. [5] 1 Tim. iii. 15. Matt. xvi. 18.

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truth: the Church *that was* built by Christ upon a rock; and the gates of hell shall not prevail against it.

CHRIST SHALL JUDGE THE WORLD.

[1] I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God.

[2] The same Jesus, who was taken up from *his* disciples into heaven, shall so come in like manner as he was seen by them to go into heaven. *And* he shall judge the quick and the dead at his appearing.

[3] God hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

[4] We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad; in the day when God shall judge the secrets of men by Jesus Christ, according to *his* gospel.

[5] Then shall the Son of man come in his glory, and all the holy angels with him. The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and before him shall be gathered all nations.

[6] Behold he cometh with clouds, and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him.

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[1] Job. xix. 25, 26. [2] Acts i. 11. 2 Tim. iv. 1. [3] Acts xvii. 31. [4] 2 Cor. v. 10. Rom. ii. 16. [5] Matt. xxv. 31. 1 Thess. iv. 16. Matt. xxv. 32. [6] Rev. i. 7.

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[1] All that are in the graves shall hear his voice, and shall come forth. *And* the dead, *both* small and great, *shall* stand before God; *and* the books *shall* be opened, *and* the dead shall be judged out of those things which are written in the books, according to their works.

[2] *As* Christ hath once appeared, to put away sin by the sacrifice of himself; *so* unto them that look for him shall he appear the second time, without sin unto salvation. *But* in that day shall those that obey not the gospel of our Lord Jesus Christ be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

[3] There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation. *But* the day of the Lord will come as a thief in the night; in the which the heavens being on fire, shall be dissolved, *and* shall pass away with a great noise; and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up; nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

[4] *This is that* glorious appearing of the great God, and our Saviour Jesus Christ, *which we* look for; but of that day and hour knoweth no man, no, not the angels in heaven, but the Father only.

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[1] John v. 28, 29. Rev. xx. 12. [2] Heb. ix. 26. 28. 2 Thess. i. 10. 8, 9. [3] 2 Pet. iii. 3, 4. 10. 12. 10. 13. [4] Titus ii. 13. Matt. xxiv. 36.

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FATHER, SON, AND HOLY GHOST, ARE ONE GOD.

[1] Though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many) *yet* to us there is but one God the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him; and one Spirit, by whom, through Christ, we have access unto the Father.

[2] There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one.

[3] *As* the Father sent the Son, *so* when he went away, he sent the Comforter from the Father, even the Spirit of truth, which proceedeth from the Father; *whom* the Father sent in the name of his Son; *and who is likewise* the Spirit of his Son.

[4] All nations *are* taught *and* baptized in the name of the Father, and of the Son, and of the Holy Ghost.

[5] *Those that are* called to be saints are elect, according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ.

[6] In Christ we are built together for an habitation of God, through the Spirit.

[7] *And* the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, *will* be with all the saints.

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[1] 1 Cor. viii. 5, 6. Eph. iv. 4. Eph. ii. 18. [2] 1 John v. 7. [3] 1 John iv. 14. John xiv. 28. John xv. 26. John xiv. 26. Gal. iv. 6. [4] Matt. xxviii. 19. [5] Rom. i. 7. 1 Pet. i. 2. [6] Eph. ii. 22. [7] 2 Cor. xiii. 14. 2 Cor. i. 1.

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THE STATE OF MAN BY REDEMPTION.

WITH RESPECT TO KNOWLEDGE.

[1] God, who commanded the light to shine out of darkness, hath *now* shined in our hearts; *and* called us out of darkness into his marvellous light. *For we that before* had our understanding darkened, and were alienated from the life of God, through the ignorance that was in us, have *now* received the knowledge of the truth. Unto us it is given to know the mysteries of the kingdom of heaven.

[2] Now is made manifest to all nations the mystery, which was kept secret since the world began, even the hidden wisdom of God, which he ordained before the world unto our glory, *and* which none of the princes of this world knew. *For now* we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and be in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

[3] The times of ignorance God winked at, but now he commandeth all men every where to repent; *because* the day-spring from on high hath visited us, to give light to them that sit in darkness, and in the shadow of death; to give knowledge of salvation unto his people by the remission of their sins; *and* to guide our feet into the way of peace.

[4] Jesus is the true light which lighteth every

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[1] 2 Cor. iv. 6. 1 Pet. ii. 9. Eph. iv. 18. Heb. x. 26. Matt. xiii. 11. [2] Rom. xvi. 26. 25. 1 Cor. ii. 7, 8. 1 John v. 20. [3] Acts xvii. 30. Luke i. 78, 79. 77. [4] John i. 9. John xii. 46 John viii. 12.

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man that cometh into the world. Whosoever believeth on him, *and* followeth him, shall not walk in darkness, but shall have the light of life.

[1] In every thing we are enriched by him, in all utterance and in all knowledge; the eyes of our understanding being enlightened, that we may know what is the hope of his calling, and what is the exceeding greatness of his power to us-ward who believe.

[2] *If any* have not the knowledge of God *now*, it is to their shame. *For* all *may* know the Lord from the least to the greatest; the only-begotten Son, which is in the bosom of the Father, he hath declared him.

[3] *By* the Gospel *of Christ*, which is come unto us, as it is in all the world, *and* wherein we have been instructed, *we may* increase in the knowledge of *God*, *and* be filled with the knowledge of his will, in all wisdom and spiritual understanding.

[4] The new man, *which* we put on *when* we are risen with Christ, *is* renewed in knowledge after the image of him that created him.

[5] If we continue in his word we shall know the truth, and the truth shall make us free.

[6] *He hath assured us, that* all manner of sins shall be forgiven unto men, *if they* repent and believe the Gospel.

[7] Jesus Christ hath brought life and immortality to light through the Gospel.

[8] We know that our labour shall not be in vain in the Lord; *and that* if we faint not, and are not

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[1] 1 Cor. i. 5. Eph. i. 18, 19. [2] 1 Cor. xv. 34. Heb. viii. 11. John i. 18. [3] Col. i. 5, 6. Luke i. 4. Col. i. 10. 9. [4] Col. iii. 10. 1. 10. [5] John viii. 31, 32. [6] Matt. xii. 31. Mark i. 15. [7] 2 Tim. i. 10. [8] 1 Cor. xv. 58. Gal. vi. 9. 8.

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weary in well doing, in due season we shall reap life everlasting.

[1] The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned; but he that is spiritual judgeth all things.

[2] The preaching of the cross is to them that perish foolishness; but unto us that are saved, it is the power of God, and the wisdom of God.

[3] I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.

RIGHTEOUSNESS AND HOLINESS.

[4] Through the name of Jesus Christ, whosoever believeth in him shall receive remission of sins: in whom we have redemption through his blood, even the forgiveness of sins, according to the riches of his grace, wherein he hath abounded towards us.

[5] God having raised up his Son Jesus, sent him to bless us, in turning away every one of us from his iniquities.

[6] For this purpose the Son of God was manifested, that he might take away our sins; destroy the works of the devil; *and* turn us from the power of Satan unto God.

[7] Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

[8] The sting of death is sin, and the strength of

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[1] 1 Cor. ii. 14, 15. [2] 1 Cor. i. 18. 24. [3] Phil. iii. 8.
[4] Acts x. 43. Col. i. 14. Eph. i. 7, 8. [5] Acts iii. 26.
[6] 1 John iii. 8. 5. 8. Acts xxvi. 18. [7] Rom. vi. 6. [8] 1 Cor. xv. 56, 57. 1 John i. 7.

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sin is the law; but thanks be to God who giveth us the victory through our Lord Jesus Christ, whose blood cleanseth us from all sin.

[1] By Jesus Christ the Son of God, all that believe are justified from all things, from which they could not be justified by the law of Moses.

[2] As by the offence of one, judgment came upon all men to condemnation: even so by the righteousness of one, the free gift came upon all men unto justification of life.

[3] But not as the offence so also is the free gift: for if through the offence of one, many be dead; much more the grace of God, and the gift by grace, which is by one man Jesus Christ, hath abounded unto many; *and* the free gift is of many offences unto justification.

[4] There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit: *for* God is the justifier of him which believeth in Jesus; to whom his faith is counted for righteousness; *and that* freely by the grace of God, through the redemption that is in Jesus Christ.

[5] Therefore being justified by faith we have peace with God through our Lord Jesus Christ: *and* we, that were sometime alienated, and enemies in our mind by wicked works, are reconciled to God by the death of his Son, by whom we have now received the atonement.

[6] As by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous.

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[1] Acts xiii. 39. 33. 39. [2] Rom. v. 18. [3] Rom. v. 15, 16.
[4] Rom. viii. 1. Rom. iii. 25, 26. Rom. iv. 5. Rom. iii. 24.
[5] Rom. v. 1. Col. i. 21. Rom. v. 10, 11. [6] Rom. v. 19.

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[1] Christ is the end of the law for righteousness, to every one that believeth, *and doth not* go about to establish his own righteousness: for we are God's workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

[2] We are washed, we are sanctified in the name of the Lord Jesus, and by the Spirit of our God; and being purged from our sins, *and* having purified our souls in obeying the truth, he will present us holy, and unblameable, and unreprovable, in the sight of God.

[3] If the blood of bulls and of goats sanctified to the purifying of the flesh, how much more shall the blood of Christ, who offered himself without spot to God, purge our consciences from dead works to serve the living God?

[4] By the will of God we are sanctified through the offering of the body of Jesus Christ. By *which* offering Christ hath perfected for ever them that are sanctified: *so* that those who are redeemed from among men, are without fault before the throne of God; and are complete in Christ.

LIFE.

[5] Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.

[6] The Son of man came not to destroy men's lives but to save them; who hath abolished death through the Gospel.

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[1] Rom. x. 4. 3. Eph. ii. 10. [2] 1 Cor. vi. 11. 2 Pet. i. 9. 1 Pet. i. 22. Col. i. 22. [3] Heb. ix. 13, 14. [4] Heb. x. 10. 14. ¶ Rev. xiv. 4, 5. Col. ii. 10. [5] 1 Cor. xv. 21, 22 [6] Luke ix. 56. 2 Tim. i. 10.

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[1] He came that we might have life, and that we might have it more abundantly.

[2] Jesus is the resurrection and the life; *and* because he liveth, we shall live also: *for* he which raised up the Lord Jesus, shall raise us up also by Jesus.

[3] *He* will ransom us from the power of the grave: *He* will redeem us from death. O death! he will be thy plague! O grave, he will be thy destruction!

[4] There shall be a resurrection of the dead, both of the just and unjust. And the sea *shall* give up the dead which are in it, and death and hell shall deliver up the dead which are in them; *and* all that are in the graves shall come forth. Then shall the Son of man come with power and great glory; and he shall send his angels, and they shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

[5] The Lord Jesus Christ shall change our vile body, that it may be fashioned like unto his glorious body. It is sown in corruption, dishonour, and weakness; *but* it shall be raised in incorruption, glory, and power. It is sown a natural body, *but* it shall be raised a spiritual body: and as we have borne the image of the first man, who was of the earth earthy, we shall also bear the image of the second man, who is the Lord from heaven. Neither can we die any more, for we *shall* be as the angels of God in heaven.

[6] We shall not all sleep, but we shall all be

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[1] John x. 10. [2] John xi. 25. John xiv. 19. 2 Cor. iv. 14. [3] ¶ Hosea xiii. 14. [4] Acts xxiv. 15. Rev. xx. 13. John v. 28, 29. Matt. xxiv. 30, 31. Mark xiii. 27. [5] Phil. iii. 20, 21. 1 Cor. xv. 42, 43, 44. 49. 47. Luke xx. 36. Matt. xxii. 30. [6] 1 Cor. xv. 51, 52. 1 Thess. iv. 16, 17. 15. 17. Rev. xxi. 4.

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changed, in a moment, at the last trump, *when* the dead shall be raised incorruptible; and the dead in Christ shall rise first: then they which are alive, and remain unto the coming of the Lord, shall be caught up together with them in the clouds, to meet the Lord in the air; and so they shall ever be with the Lord. And there shall be no more death.

[1] O Death, where is thy sting? O Grave, where is thy victory? *For* then shall be brought to pass the saying that is written, Death is swallowed up in victory.

HAPPINESS.

[2] This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.

[3] The Son of man came to seek and to save that which was lost; that whosoever believeth in him should not perish, but have eternal life. *And* if, when we were enemies, we were reconciled to God by the death of his Son; much more then, being now reconciled and justified by his blood, we shall be saved from wrath through him.

[4] God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ; in whom believing, we rejoice with joy unspeakable and full of glory.

[5] He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? God shall supply all our need, according to his riches in glory by Christ Jesus.

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[1] 1 Cor. xv. 55. 54. [2] 1 Tim. i. 15. [3] Luke xix. 10. John iii. 15. Rom. v. 10. 9. [4] 1 Thess. v. 9. 1 Pet. i. 8.
[5] Rom. viii. 32. Phil. iv. 19.

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[1] God, the Father of our Lord Jesus Christ, hath blessed us with all spiritual blessings in heavenly places in Christ.

[2] Grace and peace are multiplied unto us, through the knowledge of God, and of Jesus our Lord; according as his Divine power hath given unto us all things that pertain unto life and godliness.

[3] We have been called unto liberty; *and* now being made free from sin, and become servants to God, we shall be free indeed, having our fruit unto holiness, and the end everlasting life.

[4] *If we* take the yoke of Christ upon us, we shall find rest unto our souls; for his yoke is easy, and his burden is light; and his commandments are not grievous.

[5] God is not unrighteous to forget our work and labour of love, which we have showed towards his name.

[6] Our spiritual sacrifices are acceptable to God by Jesus Christ. In whom we have boldness and access, with confidence by the faith of him. And whatsoever we shall ask of the Father in his name, he will give it us.

[7] If we keep the commandments of Christ, we shall abide in his love; *and* we are his friends, if we do whatsoever he commandeth us.

[8] In the world we shall have tribulation: but Christ hath overcome the world, that in him we might have peace. *And* the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that we have suffered a while *here, will* make us perfect, stablish, strengthen, settle us.

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[1] Eph. i. 3. [2] 2 Pet. i. 3. [3] Gal. v. 13. Rom. vi. 22. John viii. 36. Rom. vi. 22. [4] Matt. xi. 29, 30. 1 John v. 3. [5] Heb. vi. 10. [6] 1 Pet. ii. 5. Eph. iii. 12. John xv. 16. [7] John xv. 10. 14. [8] John xvi. 33. 1 Pet. v. 10.

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[1] God hath loved us, and hath given us everlasting consolation and good hope through grace; which hope we have as an anchor of the soul, both sure and stedfast.

[2] God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, and made us sit together in heavenly places in Christ Jesus.

[3] He hath begotten us again unto a lively hope, by the resurrection of Jesus Christ, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for us. For whom he justifies, them he *will* also glorify. The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord.

[4] He hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; having made us meet to be partakers of the inheritance of the saints in light.

[5] Jesus Christ hath loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father.

[6] We are a chosen generation, a royal priesthood, an holy nation, a peculiar people, which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy. We are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and

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[1] 2 Thess. ii. 16. Heb. vi. 19. [2] Eph. ii. 4, 5, 6
[3] 1 Pet. i. 3, 4. Rom. viii. 30. Rom. vi. 23. [4] Col. i. 13. 1
[5] Rev. i. 5, 6. [6] 1 Pet. ii. 9, 10. Heb. xii. 22, 23, 24.

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to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

[1] Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; and if sons, then heirs; heirs of God, and joint-heirs with Christ. Now we are the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is; *and* with open face beholding, as in a glass, the glory of the Lord, shall be changed into the same image, from glory to glory.

[2] All things *are to be* counted but loss *and* dung, that we may win Christ; for to die and to be with Christ is gain.

[3] Who shall separate us from the love of God? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors, through him that loved us: *So* that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

[4] *This is that* great salvation, *and this is* the fulness of the blessing of the gospel of Christ; of which the prophets enquired and searched diligently; *and which was* preached unto us by *the apostles of Christ*, with the Holy Ghost sent down from heaven; which things the angels desired to look into.

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[1] 1 John iii. 1. Gal. iv. 7. Rom. viii. 17. 1 John iii. 2. 2 Cor. iii. 18. [2] Phil. iii. 8. Phil. i. 21. 23. [3] Rom. viii. 35. 37, 38, 39. [4] Heb. ii. 3. Rom. xv. 29. 1 Pet. i. 10. 12.

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[1] Ask now of the days that are past, which were before thee, since the day that God created man upon the earth; and ask from the one side of the heaven to the other, Whether there hath been any such thing as this great thing is, or hath been heard like it.

[2] Seeing then that all these things were for our sakes, what manner of men ought we to be in all holy conversation and godliness? For if we sin wilfully, after that we have received the knowledge of the truth, *and* turn away from him that speaketh from heaven, there remaineth no more sacrifice for sins; but a certain fearful looking for of judgment, and fiery indignation.

CHAPTER V.

Concerning Angels and Spirits.

GOOD ANGELS.

[3] THERE is an innumerable company of angels in heaven, which excel in strength, *and* which are greater in power, and might, *and* wisdom, *and* goodness, *than* men; who *in their first estate* were made a little lower than the angels.

[4] This is God's host; the ministers of his that do his pleasure.

[5] *These are* the holy elect angels, *and* angels of

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[1] ¶ Deut. iv. 32. [2] 2 Pet. iii. 11. 2 Cor. iv. 15. 2 Pet. iii. 11. Heb. x. 26 Heb. xii. 25. Heb. x. 26, 27. [3] Heb. xii. 22, 23. Psal. ciii. 20. 2 Pet. ii. 11. 2 Sam. xiv. 20. 17. 1 Sam. xxix. 9. Psal. viii. 5. [4] Gen. xxxii. 2. 1. Psal. ciii. 21. [5] Mark viii. 38. 1 Tim. v. 21. 2 Cor. xi. 14. Jude 9. Dan. xii. 1.

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light; *which* stand round about the throne of God; *and* Michael the archangel is the great prince *among them.*

[1] *In old time* God sent his angels *unto men* to commune with them; *to* inform *them, and* show *them several* matters; *to* signify *to them* things which must come to pass; *and to* testify *that such* things *as had been told them before, were* faithful and true.

[2] *Sometimes they* appeared in a dream, in a vision of the night, when deep sleep falleth upon men, and in slumberings upon the bed. *And sometimes* they talked with men face to face: *and their appearance was* as the appearance of a man, *and their voice* as a man's voice.

[3] The children of Israel received the law by the disposition of angels: *for* it was ordained by angels in the hand of a mediator.

[4] *But* in these last days hath God spoken unto us by his Son. *And* unto the angels hath he not put into subjection the world to come, whereof the Lord, and they that heard him, spake to *us. For* to which of the angels said he at any time, sit on my right-hand, till I make thine enemies thy foot-stool?

[5] *On* the day that Christ our Saviour was born, there was a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good-will towards men.

[6] The angel of the Lord encampeth round about

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[1] Gen. xxxii. 1. Judges xiii. 3. 9. Zech. i. 14. Dan. ix. 22, 23. Rev. i. 1. Rev. xxii. 16. 6. [2] Matt. i. 20. ¶ Job xxxiii. 15. Dan. viii. 18. Judges vi. 12. 17. 22. Dan. viii. 15, 16. Judges xiii. 6. [3] Acts vii. 37. 53. Gal. iii. 19. [4] Heb. i. 2. 1. Heb. ii. 5. 3. Heb. i. 13. [5] Luke ii. 11. 13, 14. [6] Psal. xxxiv. 7. Psal. xci. 11. Gen. xxiv. 20. Gen. xlviii. 16.

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them that fear him, and delivereth them. God shall give his angels charge over *them*, to keep *them* in all their ways. The Lord, before whom they walk will send his angel with *them*, and prosper their way, *and* redeem *them* from all evil.

[1] The angels are all ministering spirits, sent forth to minister for them who shall be heirs of salvation.

[2] There is joy in the presence of the angels of God over one sinner that repenteth; *and when a good man* dieth, *he shall be* carried by the angels into Abraham's bosom.

[3] Take heed that ye despise not one of those little ones which believe in Christ: for in heaven their angels do always behold the face of their Father which is in heaven.

[4] The angel of the Lord standeth in the way for an adversary against *him that* goeth beyond the word of the Lord his God.

[5] The Lord sendeth his angels *to* destroy cities *and nations, when he is* displeased *with them; and to* smite him *who* giveth not God the glory *of what he doth.*

[6] At the end of the world, when the Son of Man shall come in the clouds with great power and glory, then shall he send his angels, and shall gather together his elect; *and* the angels shall come forth, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and *they* shall sever the wicked from among the just, and shall cast them into the furnace of fire: *there shall*

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[1] Heb. i. 13, 14. [2] Luke xv. 10. Luke xvi. 22. [3] Matt. xviii. 10. 6. 10. [4] Numb. xxii. 22. 18. [5] Gen. xix. 1 1. 14. 1 Chron. xxi. 15. 7. 2 Kings xix. 35. Acts xii. 23 [6] Matt. xiii. 49. Mark xiii. 26, 27. Matt. xiii. 49. 41. 49 Matt. xxiv. 36.

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be wailing and gnashing of teeth. But of that day and hour knoweth no man, no, not the angels of heaven.

EVIL ANGELS.

[1] *There are also other* angels, which kept not their first estate, but left their own habitation.

[2] *And these* angels that sinned, God spared not, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto the judgment of the great day.

[3] And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the world: *that* accuser of our brethren, which accuseth them before God day and night: he was cast out into the earth, and his angels were cast out with him; neither was their place found any more in heaven.

[4] The lying spirit in the mouth of the false prophets; *the* familiar spirits *and* spirits of divination, *which* men inquired *of* that they might make known unto them what they should do; *and the* evil and unclean spirits, with *which* men were possessed, and grievously vexed. *All these were evil angels or* devils.

[5] The things which the Gentiles sacrificed, they sacrificed to devils, and not to God. *For* they worshipped devils, and idols of gold, and silver, and brass, and stone, and of wood.

[6] *And* in the latter times, some shall depart from

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[1] Jude 6. [2] 2 Pet. ii. 4. Jude 6. [3] ¶ Rev. xii. 9, 10. 9. 8. Rev. xvi. 14. [4] 1 Kings xxii. 22. Luke vi. 26. Lev. xix. 31. Acts xvi. 16. Deut. xviii. 10. 1 Sam. xxviii. 7. 15. Luke viii. 2. Mark i. 27. 32. Matt. xv. 22. Mark i. 32. [5] 1 Cor. x. 20. Rev. ix. 20. [6] 1 Tim. iv. 1.

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the faith, giving heed to seducing spirits, and doctrines of devils.

[1] The devils believe that there is *a* God, and tremble; *and* they know Jesus, who he is, the Holy One of God, the Son of the Most High. *For* with authority he commanded the unclean spirits, and they obeyed him. And when they saw him, they fell down before him, and cried, saying, Thou art the Son of God.

[2] He gave *also* his disciples power and authority over all devils *and* unclean spirits, *and* even the devils were subject unto them, through his name.

[3] Our adversary the devil is come down unto us, having great wrath, because he knoweth that he hath but a short time; *and* he goeth to and fro in the earth; and walketh up and down in it; as a roaring lion, seeking whom he may devour.

[4] *This is* Beelzebub; the prince *and* chief of devils; *who is also styled* the prince and god of this world, the wicked one, the enemy, *and* tempter of *mankind*; *who* had the power of death, *till* Christ through death destroyed him.

[5] How art thou fallen from heaven, O Lucifer, son of the morning! Thou who saidst, I will exalt my throne above the stars of God, I will be like the Most High: Behold thou art fallen as lightning from heaven.

[6] *This is* the prince of the power of the air; the spirit that now worketh in the children of dis-

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[1] James ii. 19. Mark i. 24. Mark v. 7. Mark i. 27. Mark iii. 11.
[2] Luke ix. 1. Matt. x. 1. Luke x. 17. [3] 1 Pet. v. 8. Rev. xii. 12. Job i. 7. 1 Pet. v. 8. [4] Matt. xii. 24. Luke xi. 15. John xii. 31. 2 Cor. iv 4. Matt. xiii. 19. 39. 1 Thess. iii. 5. Heb. ii. 14. [5] Isa. xiv. 12, 13, 14. Luke x. 18. [6] Eph. ii. 2. 2 Thess. ii. 9, 10.

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obedience; *and* the working of Satan *is* with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness, in them that perish.

[1] The devil was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it.

[2] The kingdom of heaven is like unto a man which sowed good seed in his field; but while men slept, his enemies came and sowed tares among the wheat. He that sowed the good seed is the Son of Man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; *and* the enemy that soweth them is the devil.

[3] In this the children of God are manifest, and the children of the devil; whosoever doth not righteousness, is not of God; neither he that loveth not his brother.

[4] He that committeth sin is of the devil: for the devil sinneth from the beginning. *And* they that are of their father the devil, will do the lusts of their father.

[5] Cain was of that wicked one, and slew his brother, because his own works were evil, and his brother's righteous.

[6] The God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ should shine unto them.

[7] *Some* hear the word of God, but when they have heard, Satan cometh immediately and taketh

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[1] John viii. 44. [2] Matt. xiii. 24, 25. 37, 38, 39. [3] John iii. 10. [4] 1 John iii. 8. John viii. 44. [5] 1 John iii. 12. [6] 2 Cor. iv. 4. [7] Luke viii. 12. 11. Mark iv. 15. Luke viii. 12.

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away the word out of their hearts, lest they should believe and be saved.

[1] *Sometimes* when the unclean spirit is gone out of a man, he returneth *again, and* taketh with him seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first.

[2] Wherefore take unto you the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood; but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

[3] Be sober, be vigilant; lest by any means, as the serpent beguiled Eve through his subtilty, the tempter *should* tempt you *also, and* so your minds should be corrupted from the simplicity that is in Christ.

[4] For Satan himself is transformed into an angel of light; *and* therefore it is no great thing if his ministers also, *viz.* false apostles, and deceitful workers, be transformed as the ministers of righteousness.

[5] Behold Satan hath desired to have *us*, that he may sift us as wheat. *Let us therefore* watch and pray, that we enter not into temptation; lest Satan should get an advantage of us, *and* hinder us, *in* running the race that is set before us.

[6] *If we do not* give place to the devil, *but* resist him, stedfast in the faith, he will flee from us. *But it is difficult for* them to recover themselves out of the snare of the devil, who are taken captive by him at his will.

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[1] Matt. xii. 43, 44, 45. [2] Eph. vi. 13. 11, 12. [3] 1 Pet. v. 8. 2 Cor. xi. 3. 1 Thess. iii. 5. 2 Cor. xi. 3. [4] 2 Cor. xi. 14, 15. 13. 15. [5] Luke xxii. 31. Matt. xxvi. 41. 2 Cor. ii. 11. 1 Thess. ii. 18. Heb. xii. 1. [6] Eph. iv. 27. 1 Pet. v. 9. James iv. 7. 2 Tim. ii. 26.

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[1] If any man, that is called a brother, be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner, or such *like* wicked person; *it is so* judged and *ordered by the apostles, that* in the name of our Lord Jesus Christ, when we are gathered together with the power of our Lord Jesus Christ, such a one be delivered unto Satan for the destruction of the flesh; *or* that he may learn not to blaspheme; that the spirit may be saved in the day of the Lord Jesus.

CHAPTER VI.

Concerning the Duty of Man to God.

IN GENERAL.

[2] ALL the ends of the world shall remember and turn unto the Lord: all dominion shall serve and obey him.

[3] All nations whom thou hast made, shall come and worship before thee, O Lord; and shall glorify thy name.

[4] As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

[5] None of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's. *And* we are not our own; for we are bought

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[1] 1 Cor. v. 11. 13. 3, 4, 5. 1 Tim. i. 20. 1 Cor. v. 5. [2] Psal. xxii. 27. Dan. vii. 27. [3] Psal. lxxxvi. 9. [4] Rom. xiv. 11. [5] Rom. xiv. 7, 8. 1 Cor. vi. 19, 20.

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with a price. Let us therefore glorify God in our body, and in our spirit, which are God's.

[1] Let us have grace, whereby we may serve God acceptably; serving him with our spirit in the Gospel of his Son.

[2] *Let us also* present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service.

[3] For the love of Christ constraineth us, who died for all; that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose again.

[4] Wherewith shall I come before the Lord, and bow myself before the High God? Shall I come before him with burnt-offerings, with calves of a year old? will the Lord be pleased with thousands of rams, or ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good: and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

[5] The grace of God that bringeth salvation hath appeared to all men; teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.

[6] The Lord hath desired mercy, and not sacrifice; and the knowledge of God more than burnt-offerings.

[7] What God hath cleansed, that call not thou common.

[8] Meat commendeth us not to God. For neither

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[1] Heb. xii. 28. Rom. i. 9. [2] Rom. xii. 1. [3] 2 Cor. v. 14, 15. [4] Micah vi. 6, 7, 8. [5] Titus ii. 11, 12. [6] Hosea vi. 6. [7] Acts xi. 9. [8] 1 Cor. viii. 8. Rom. xiv. 17. 1 Cor. x. 31.

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if we eat, are we the better; neither if we eat not, are we the worse. For the kingdom of God is not meat and drink: but righteousness, and peace, and joy in the Holy Ghost. Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.

[1] Whatsoever ye do in word or deed, do all in the name of the Lord Jesus.

[2] Stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

[3] The wicked have said, who is Lord over us? Through the pride of their countenance they will not seek after God; God is not in all their thoughts. Thy judgments, O Lord, are far above out of their sight; for they say, the Lord seeth us not, the Lord hath forsaken the earth; *and* none *of them* saith, where is God my maker?

[4] *But they that have thus* forgot *or* contemned God, *and* the enemies of Christ, which would not that he should reign over them, shall be turned into hell.

[5] Thou shalt worship the Lord thy God, and him only shalt thou serve.

[6] Prepare your hearts unto the Lord, and serve him only. Take heed to yourselves that your heart be not deceived, and ye turn aside and serve other gods, and worship them.

[7] Thus saith the Lord, thou shalt have no other gods before me. Thou shalt know no God but me.

[8] Turn ye not unto idols, nor make to yourselves molten gods. Neither worship idols of gold, or

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[1] Col. iii. 17. [2] Gal. v. 1. [3] Psal. xii. 8. 4. Psal. x. 4, 5. Ezek. viii. 12. Job xxxv. 10. [4] Psal. ix. 17. Psal. x. 13. Luke xix. 27. Psal. ix. 17. [5] Luke iv. 8. [6] 1 Sam. vii. 3. Deut. xi. 16. [7] Exod. xx. 1. 3. Hosea xiii. 4. [8] Lev. xix. 4. Rev. ix. 20.

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silver, or brass, or stone, or wood, which neither can see, nor hear, nor walk.

[1] Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Neither shall ye set up any image, to bow down unto it; the similitude of any figure, the likeness of male or female, the likeness of any beast, fowl, fish, or thing that creepeth on the ground. *For idols* are vanity, the work of errors; molten images are wind and confusion: *and* they are without excuse, *who*, when they know God, worship him not as God, but change the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

[2] Take ye good heed unto yourselves, lest ye corrupt yourselves, and lest ye lift up your eyes unto heaven, and when ye see the sun, and the moon, and the stars, even all the host of heaven, ye should be driven to worship them and serve them.

[3] If I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand; this were an iniquity to be punished by the judge; for I should have denied the God that is above.

[4] Have no fellowship with devils; *neither* worship them, *nor* be partakers of the table of devils. *For* what communion hath light with darkness? And what concord hath Christ with Belial?

[5] Let no man beguile you of your reward in a

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[1] Exod. xx. 4. Lev. xxvi. 1. Deut. iv. 16, 17, 18. Jer. li. 18. Isa. xli. 29. Rom. i. 20, 21. 23.
[2] Deut. iv. 15, 16. 19.
[3] Job xxxi. 26, 27, 28.
[4] 1 Cor. x. 20. Rev. ix. 20. 1 Cor. x. 21. 2 Cor. vi. 14, 15.
[5] Col. ii. 18. Acts xiv. 15.

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voluntary humility, and worshipping of angels, *or* men of like passions with you.

[1] Dearly beloved, flee from idolatry; *and* serve the living and true God, who made heaven and earth; *and* worship no other god, *neither* do ye service unto them, which by nature are no gods: *nor* change the truth of God into a lie: *nor* serve the creature more than the Creator; for the Lord is a jealous God.

[2] O Lord our God, other lords besides thee have had dominion over us; but by thee only we will make mention of thy name. *For* every one which separateth himself from thee, and setteth up idols in his heart, shall bear the punishment of his iniquity.

[3] Ye shall not use inchantment, nor observe times.

[4] Regard not them that have familiar spirits: neither seek after wizards to be defiled by them. I am the Lord your God.

[5] There shall not be found among you any one that useth divination, or an observer of times, or an inchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer: for all that do these things are an abomination unto the Lord.

[6] There shall be no more any vain vision; nor lying *or* flattering divination.

[7] The prophet which shall presume to speak a word in my name, which I have not commanded him to speak; or that shall speak in the name of

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[1] 1 Cor. x. 15. 1 Thess. i. 9. Acts xiv. 15. Exod. xxiv. 14. Gal. iv. 8. Rom. i. 25. Exod. xxxiv. 15. [2] Isa. xxvi. 13. Ezek. xiv. 7. 10. [3] Lev. xix. 26. [4] Lev. xix. 31. [5] Deut. xviii. 10, 11, 12. [6] Ezek. xii. 24. Ezek. xiii. 7. Ezek. xii. 24. [7] Deut. xviii. 20. 27.

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other gods, even that prophet shall die, saith the Lord.

[1] Woe unto the foolish prophets that follow their own spirit, and have seen nothing; that prophesy out of their hearts to slay the souls that should not die, and to save the souls alive that should not live; *who* with lies have made the heart of the righteous sad, whom the Lord hath not made sad, and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life.

FAITH.

[2] Have faith in God: *for* without faith it is impossible to please God.

[3] He that cometh to God must believe that he is; and that he is a rewarder of them that diligently seek him.

[4] And this is his commandment, that we should believe on the name of his Son Jesus Christ; *who himself hath thus said unto us,* Ye believe in God, believe also in me: *for* he that rejecteth me, and receiveth not my words, hath one that judgeth him. The word that I have spoken, the same shall judge him in the last day.

[5] See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven.

[6] Believe in the Lord your God, so shall ye be established: believe his prophets, so shall ye prosper;

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[1] Ezek. xiii. 3. 2. 19. 22. [2] Mark xi. 22. Heb. xi. 6.
[3] Heb. xi. 6. [4] 1 John iii. 23. John xiv. 1. John xii. 48.
[5] Heb. xii. 25. [6] 2 Chron. xx. 20. Acts xvi. 31. John iii. 1
Matt. ix. 29.

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believe on the Lord Jesus Christ, and ye shall be saved. *For* according to your faith, *so* will it be unto you.

[1] Christ was manifest in these last times for us, who by him do believe in God, that raised him up from the dead; in whom, though now we see him not, yet believing, we rejoice with joy unspeakable.

[2] Faith is the substance of things hoped for, the evidence of things not seen. *So then* we walk by faith, and not by sight, while we look not at the things which are seen, but at the things which are not seen. For the things which are seen are temporal: but the things which are not seen are eternal.

[3] We have respect unto the recompence of the reward: being fully persuaded that what God hath promised, he is able also to perform.

[4] *We* have not *yet* received the promises, but having seen them afar off, we are persuaded of them, and embrace them, and confess that we are strangers and pilgrims on the earth; and *we* seek *and* desire a better country, that is, a heavenly; and *we* look for a city which hath foundations, whose builder and maker is God.

[5] Except ye see signs and wonders, ye will not believe: *but* blessed are they that have not seen, and yet have believed.

[6] Faith cometh by hearing, and hearing by the word of God; but the word preached doth not profit, *if it* be not mixed with faith in them that hear it.

[7] Thou believest that there is one God; thou doest well: the devils also believe and tremble.

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[1] 1 Pet. i. 20, 21. 8. [2] Heb. xi. 1. 2 Cor. v. 7. 2 Cor. iv. 18.
[3] Heb. xi. 26. Rom. iv. 21.
[4] Heb. xi. 13, 14. 16. 10.
[5] John iv. 48. John xx. 29.
[6] Rom. x. 17. Heb. iv. 2.
[7] Jam. ii. 19, 20. 26.

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But know, O vain man, that as the body without the spirit is dead, so faith without works is dead also.

[1] A man is justified by faith *in Christ;* but faith which worketh by love; *for* by works faith is made perfect. *And* they *only shall be esteemed* saints that keep the commandments of God, and the faith of Jesus.

[2] Add *therefore* to your faith virtue; *for* if while we seek to be justified by Christ, we are found sinners, *our* faith cannot save us.

[3] Lord, we believe, help thou our unbelief; *and* increase our faith; *that* we *may* be *in the number* of them that believe, to the saving of the soul.

[4] With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. *Profession.*

[5] Be not ashamed of the testimony of our Lord. Whosoever shall confess me before men, *(saith our Lord and Saviour Jesus Christ)* him will I confess also before my Father which is in heaven: but whosoever shall deny me before men, him will I also deny before my Father which is in heaven: *and* whosoever shall be ashamed of me, and of my words, in this sinful generation, of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father, with the holy angels.

[6] If we deny him, his name, *or* his faith, he also will deny us.

[7] Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. There are *likewise* certain ungodly men,

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[1] Rom. iii. 28. Gal. v. 6. James ii. 22. Rev. xiv. 12.
[2] 2 Pet. i. 5. Gal. ii. 17. James ii. 14. [3] Mark ix. 24. Luke xvii. 5. Heb. x. 39. [4] Rom. x. 10. [5] 2 Tim. i. 3. Matt. x. 32, 33. Mark viii. 38. [6] 2 Tim. ii. 12. Rev. iii. 8. Rev. ii. 13. [7] 2 John 7. Jude 4.

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who turn the grace of God into lasciviousness, and deny the only Lord God, and our Lord Jesus Christ.

[1] Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God.

[2] Whosoever denieth the Son, the same hath not the Father; *and* he shall not see life; but the wrath of God abideth on him.

[3] They that profess that they know God, but in works deny him, are abominable.

Trust. [4] Who is among you that feareth the Lord? Let him trust in the name of the Lord, and stay upon his God.

[5] Trust in the Lord with all thine heart; trust in him at all times. In all thy ways acknowledgeh m, and he shall direct thy paths. Commit thy works unto the Lord, and thy thoughts shall be established. Commit thy way unto him, trust also in him, and he shall bring it to pass.

[6] My soul, wait thou only upon God, for my expectation is from him. The Lord is my portion, saith my soul, therefore will I hope in him. He is my strong habitation, whereunto I may continually resort.

[7] Wait on the Lord: be of good courage, and he shall strengthen thine heart, who is the confidence of all the ends of the earth, and of them that are afar off upon the sea.

[8] Judgment is before him, therefore trust thou in him.

[9] Cast thy burden upon the Lord, and he shall sustain thee.

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[1] 1 John iv. 3. [2] 1 John ii. 23. John iii. 36. [3] Titus i. 16. [4] Isa. l. 10. [5] Prov. iii. 5. Psal. lxii. 8. Prov. iii. 6. Prov. xvi. 3. Psal. xxxvii. 5. [6] Psal. lxii. 5. Lam. iii. 24. Psal. lxxi. 3. [7] Psal. xxvii. 14. Psal. lxv. 5. [8] Job 14. [9] Psal. lv. 22.

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[1] Be careful for nothing, casting all your care upon God; for he careth for you.

[2] Take no thought for your life, saying, What shall we eat; or what shall we drink; or wherewithal shall we be clothed? for your heavenly Father knoweth that ye have need of all these things.

[3] When my soul fainteth within me, *I will* remember the Lord; what time I am afraid I will trust in him.

[4] The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid? In God I have put my trust, I will not fear what flesh can do unto me.

[5] He also shall be my salvation; though he slay me, yet will I trust in him.

[6] God is our refuge and strength; therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea.

[7] Therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe. *And therefore we* endure affliction, as seeing him that is invisible.

[8] He *whose* heart is fixed, trusting in the Lord, shall not be afraid of evil tidings, *but* in quietness and confidence shall be his strength. He hath set the Lord always before him, *and* because the Lord is at his right-hand, he shall not be moved.

[9] Be not moved away from the hope of the Gospel which ye have heard; *but* be ye followers of them who through faith and patience inherit the

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[1] Phil. iv. 6. 1 Pet. v. 7. [2] Matt. vi. 25. 31, 32. [3] Jonah ii. 7. Psal. lvi. 3. [4] Psal. xxvii. 1. Psal. lvi. 4. [5] Job xiii. 16. 15. [6] Psal. xlvi. 1, 2. [7] 1 Tim. iv. 10. Heb. xi 27. 25. 27. [8] Psal. cxii. 7. Isa. xxx. 15. Psal. xvi. 8 [9] Col. i. 23. Heb. vi. 12. James v. 7, 8.

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promises. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain: be ye also patient, *and* stablish your hearts, for the coming of the Lord draweth nigh.

[1] All the days of my appointed time will I wait till my change come.

[2] We have the sentence of death in ourselves, that we should not trust in ourselves, but in God, which raiseth the dead.

[3] Lean not unto thine own understanding. He that trusteth in his own heart is a fool.

[4] The rich man's wealth is his strong city, and as a high wall in his own conceit: he maketh gold his hope, he saith to the fine gold, Thou art my confidence. *But* he that trusteth in his riches shall *fall;* for riches profit not in the day of wrath.

[5] Trust ye not in a friend; put ye not confidence in a guide, but look unto the Lord; *and* wait for the God of your salvation.

[6] Put not your trust in princes, nor in the son of man, in whom there is no help: for it is better to trust in the Lord, than to put confidence in man. It is better to trust in the Lord, than to put confidence in princes.

[7] Cursed is the man that trusteth in man, and aketh flesh his arm, and whose heart departeth om the Lord. *But* happy is he whose hope is in e Lord his God, who made heaven and earth. *For* is good that a man should both hope and quietly ait for the salvation of the Lord.

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[1] Job xiv. 14. [2] 2 Cor. i. 9. [3] Prov. iii. 5. Prov. xxviii. 26. [4] Prov. xviii. 11. Job xxxi. 24. Prov. xi. 28. [5] Micah vii. 5. 7. [6] Psal. cxlvi. 3. Psal. cxviii. 8, 9. [7] Jer. xvii. 5. Psal. cxlvi. 5, 6. Lam. iii. 26.

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FEAR.

[1] Thou shalt fear the Lord thy God.

[2] Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him: the Lord reigneth, let all the people tremble.

[3] Shall not his excellency make you afraid, and his dread fall upon you? Fear ye not me? saith the Lord. Will ye not tremble at my presence?

[4] Who would not fear thee, O King of nations? For to thee doth it appertain to do evil and to do good.

[5] Say unto God, How terrible art thou in thy works? Thou, even thou art to be feared; and who may stand in thy sight, when once thou art angry? While I suffer thy terrors, I am distracted: at thy wrath the earth shall tremble, and the nations shall not be able to abide thy indignation.

[6] The fear of the Lord is the beginning of wisdom; *for* by the fear of the Lord men depart from evil.

[7] A wise man feareth and departeth from evil; but a fool rageth and is confident.

[8] Stand in awe *then* and sin not. Serve God acceptably, with godly fear; *and* work out your own salvation with fear and trembling.

[9] Serve the Lord with fear, *and* let your heart stand in awe of his word. *For* whoso despiseth the word, shall be destroyed; but he that feareth the commandment, shall be rewarded.

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[1] Deut. vi. 13. [2] Psal. xxxiii. 8. Psal. xcix. 1. [3] Job xiii. 11. Jer. v. 22. [4] Jer. x. 7. 5. [5] Psal. lxvi. 3. Psal. lxxvi. 7. Psal. lxxxviii. 15. Jer. x. 10. [6] Prov. ix. 10. Prov. xvi. 6. [7] Prov. xiv. 16. [8] Psal. iv. 4. Heb. xii. 28 Phil. ii. 12. [9] Psal. ii. 11. Psal. cxix. 161. Prov. xiii. 13.

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[1] Wait for the Lord in the way of his judgments; for when his judgments are in the earth, the inhabitants of the world will learn righteousness.

[2] Happy is the man that feareth alway: but he that hardeneth his heart shall fall into mischief.

[3] *As for* the wicked, there is no fear of God before their eyes. Because they have no changes, therefore they fear not God.

[4] Ye shall not fear other gods.

[5] Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the customs of the people are vain.

[6] Fear ye not the reproach of men, neither be ye afraid of their revilings. Be ye not afraid of them, nor of their words; nor be dismayed at their looks. I, even I am he, saith the Lord, that comforteth you. Who art thou that thou shouldest be afraid of a man that shall die, and of the son of man who shall be made as grass, and forgettest the Lord thy Maker?

[7] Be not afraid of them that kill the body, and after that have no more that they can do, *being* not able to kill the soul; but rather fear him, which after he hath killed, hath power to cast both soul and body into hell.

[8] The fear of man bringeth a snare.

LOVE.

[9] Thou shalt love the Lord thy God with all thy heart, and with all thy understanding, with all thy

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[1] Isa. xxvi. 8, 9. [2] Prov. xxviii. 14. [3] Psal. xxxvi. 1. Psal. lv. 19. [4] 2 Kings xvii. 35. [5] Jer. x. 2, 3. Isa. li. 7. [6] Ezek. ii. 6. Isa. li 12, 13. [7] Luke xii. 4. Matt. x. 28. Luke xii. 5. Matt. x. 28. [8] Prov. xxix. 25. [9] Matt. xxii. 37. Mark xii. 29. 30. Matt. xxii. 36.

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soul, and with all thy mind, and with all thy strength. This is the first and great commandment.

[1] If any man love not the Lord Jesus Christ, let him be anathema, maranatha.

[2] Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

[3] Set your heart and your soul to seek the Lord your God. Delight yourselves in the Lord; *and* cleave unto him; *and* choose the things that please him.

[4] O love the Lord all ye his saints; and take delight in approaching to God. *Let* the desire of your souls be to his name, and to the remembrance of him; *and* esteem the words of his mouth more than your necessary food.

[5] Set your affections on things above; and lay up for yourselves treasures in heaven; for where your treasure is, there will your heart be also.

[6] *Let* your conversation be in heaven, from whence also we look for the Saviour, the Lord Jesus Christ.

[7] Be ye followers of God, as dear children; and walk in love, as Christ also hath loved us.

[8] This is the love of God, that we keep his commandments.

[9] If a man love Jesus Christ, he will keep his words. He that loveth him not, keepeth not his sayings.

[10] Ye that love the Lord, hate evil.

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[1] 1 Cor. xvi. 22. [2] Eph. iv. 30. [3] 1 Chron. xxii. 19. Psal. xxxvii. 4. Deut. xiii. 4. Isa. lvi. 4. [4] Psal. xxxi. 23. Isa. lviii. 2. Isa. xxvi. 8. Job xxiii. 12. [5] Col. iii. 2. Matt. vi. 20, 21. [6] Phil. iii. 20. [7] Eph. v. 1, 2. [8] 1 Jol v. 3. [9] John xiv. 23, 24. [10] Psal. xcvii. 10.

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[1] Thy word, O Lord, is very pure; therefore thy servant loveth it.

[2] I love thy commandments above gold. Thy judgments are more to be desired than fine gold: *they are* sweeter also than honey and the honey-comb.

[3] Set not your affections on things on the earth.

[4] Love not the world, neither the things which are in the world. For all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father; but is of the world. *And* the world passeth away, and the lust thereof. If any man love the world, the love of the Father is not in him. *And* whosoever will be a friend of the world, is the enemy of God: *for* the friendship of the world is enmity with God.

[5] What things are gain to us, those *are to be* counted loss for Christ. *And* we *are* to leave all and to follow him.

[6] He that loveth father or mother more than me *(saith our Saviour)* is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me.

[7] We love God, because he first loved us. Is not he our Father *and our* Redeemer, that hath bought us? Hath not he made us, and established us?

[8] There is no fear in love; but perfect love casteth out fear; because fear hath torment: he that feareth is not made perfect in love.

[9] The Lord direct our hearts into the love of God.

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[1] Psal. cxix. 140. [2] Psal. cxix. 127. Psal. xix. 9, 10. [3] Col. iii. 2. [4] 1 John ii. 15, 16, 17. 15. James iv. 4. [5] Phil. iii. 7. Mark x. 28. [6] Matt. x. 37. [7] 1 John iv. 19. Deut. xxxii. 6. Isa. xliv. 24. Deut. xxxii. 6. [8] 1 John iv. 18. [9] 2 Thess. iii. 5. Eph. vi. 24.

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Grace be with all them that love our Lord Jesus Christ in sincerity.

OBEDIENCE.

[1] Thou shalt love the Lord thy God, and keep his charge, and his statutes, and his judgments, and his commandments, alway.

[2] Thou shalt diligently hearken to the voice of the Lord thy God, and do that which is right in his sight, and serve him in truth with all thy heart.

[3] You shall walk in all the ways which the Lord your God hath commanded you: you shall not turn aside to the right-hand nor to the left.

[4] Ye shall not do every man whatsoever is right in his own eyes; *but* what thing soever the Lord commandeth you, observe to do it. Thou shalt not add thereto, nor diminish from it.

[5] Hereby we do know that we know Jesus Christ, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him: but whoso keepeth his word, in him verily is the love of God perfected. Hereby *also* know we that we are in him; *who hath said*, Ye are my friends, if ye do whatsoever I command you.

[6] He that doeth the will of God, abideth for ever.

[7] Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law.

[8] The soul that doth aught presumptuously, the same reproacheth the Lord. Because he hath despised the word of the Lord, his iniquity shall be upon him.

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[1] Deut. xi. 1. [2] Exod. xv. 26. 1 Sam. xii. 24. [3] Deut v. 33. 32. [4] Deut. xii. 8. 32. [5] 1 John ii. 3, 4, 5. Joh xv. 4. [6] 1 John ii. 17. [7] 1 John iii. 4. [8] Num xv. 30, 31.

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[1] Not every one that saith unto Christ, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of his Father which is in heaven.

[2] Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

[3] Thus saith the Lord of hosts, the God of Israel; I spake not to your fathers in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices; but this thing commanded I them, saying, Obey my voice, and walk ye in all my ways, that I have commanded you, that it may be well unto you.

[4] Behold, to obey is better than sacrifice, and to hearken, than the fat of rams.

[5] Be ye doers of the word, and not hearers only, deceiving your ownselves: for if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was: but whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work; this man shall be blessed in his deed. For not the hearers of the law are just before God, but the doers of the law shall be justified.

[6] We ought to obey God rather than men: *for* we are the servants of the God of heaven and earth.

[7] No man can serve two masters, for either he will hate the one, and love the other; or else he will hold

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[1] Matt. vii. 21. [2] 1 Cor. vii. 19. [3] Jer. vii. 21, 22, 23.
[4] 1 Sam. xv. 22. [5] James i. 22, 23, 24, 25. Rom. ii. 13.
[6] Acts v. 29. Ezra v. 11. [7] Matt. vi. 24.

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to the one and despise the other. Ye cannot serve God and mammon.

SUBMISSION.

[1] Submit yourselves to God; saying, *upon all occasions,* the will of the Lord be done. *And take heed that ye never* charge God foolishly.

[2] *Whatever troubles shall befall any of you, ye ought to say,* It is the Lord, let him do what seemeth him good. If it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt.

[3] If I shall find favour in the eyes of the Lord, *he will prosper me in my ways;* but if he have no delight in me, behold, here am I, let him do to me as seemeth good unto him.

[4] My son, despise not thou the chastening of the Lord, neither be weary of his correction, nor faint when thou art rebuked of him. For whom the Lord loveth, he correcteth, even as a father the son in whom he delighteth.

[5] Should it be according to thy mind? He will recompense it, whether thou refuse, or whether thou choose.

[6] If ye endure chastening, God dealeth with you as with sons. We have had fathers of our flesh, which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits? For they chastened us after their own pleasure, but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous:

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[1] James iv. 7. Acts xxi. 14. Job i. 22.
[2] 1 Sam. iii. 18. Matt. xxvi. 39.
[3] 2 Sam. xv. 25, 26.
[4] Heb. xii. 5. Prov. iii. 11. Heb. xii. 5. Prov. iii. 12.
[5] Job xxxiv. 33.
[6] Heb. xii. 7. 9, 10, 11.

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nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

[1] Humble yourselves *therefore* under the mighty hand of God, that he may exalt you in due time.

[2] In your patience possess ye your souls; knowing that tribulation worketh patience, and patience experience, and experience hope. Wherefore, gird up the loins of your mind, be sober, and hope to the end. *And* let them that suffer according to the will of God, commit the keeping of their souls to him in well doing, as unto a faithful Creator.

[3] Let not your heart be troubled, neither let it be afraid. If thou faint in the day of adversity, thy strength is small.

[4] Cast not away your confidence; *but* take joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

[5] The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. What! shall we receive good at the hand of God, and shall we not receive evil?

[6] Although the fig-tree shall not blossom, neither shall fruit be in the vines, the labour of the olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation.

[7] Ye shall not cut yourselves for the dead.

[8] Sorrow not *for* them that are asleep, even as others which have no hope; for if we believe that

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[1] 1 Pet. v. 6. [2] Luke xxi. 19. Rom. v. 3, 4. 1 Pet. i. 13. 1 Pet. iv. 19. [3] John xiv. 27. Prov. xxiv. 10. [4] Heb. x. 35. 34. [5] Job i. 21. Job ii. 10. [6] Hab. iii. 17, 18. [7] Deut. xiv. 1. [8] 1 Thess. iv. 13, 14.

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Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him.

[1] Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity; for there shall be no reward to the evil man; the candle of the wicked shall be put out.

[2] Count it all joy when ye fall into divers temptations. Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

[3] Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

[4] Let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busy body in other men's matters. *But* if *any of you* be an offender, or have committed any thing worthy of death, *let him* not refuse to die.

[5] If ye suffer for righteousness' sake, happy are ye. For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing. This is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully: For what glory is it, if when ye be buffetted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

[6] Be thou partaker of the afflictions of the Gospel.

[7] If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.

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[1] Psal. xxxvii. 1. Prov. xxiv. 20. [2] James i. 2, 3, 4. [3] James i. 12. [4] 1 Pet. iv. 15. Acts xxv. 11. [5] 1 Pet. iii. 14. 17. 1 Pet. ii. 19, 20. [6] 2 Tim. i. 8. [7] 1 Pet. iv. 16.

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[1] Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for the sake of Christ. Rejoice, and be exceeding glad, that ye were counted worthy to suffer shame for his name; for great is your reward in heaven.

[2] If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: On their part, *who reproach you*, he is evil spoken of; but on your part he is glorified.

[3] Fear none of those things which thou shalt suffer; *but* be thou faithful unto death, and Christ will give thee a crown of life. *For* if we suffer, we shall also reign with him.

[4] Let not man be moved with these afflictions; for yourselves know that we are appointed thereunto: Yea, and all that will live godly in Christ Jesus shall suffer persecution.

[5] *Let* your patience and faith *appear* in all your persecutions and tribulations that ye endure; that ye may be counted worthy of the kingdom of God, for which ye also suffer. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest.

[6] Take the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

[7] Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

[8] Consider him that endureth such contradiction of

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[1] Matt. v. 11, 12. Acts v. 41. Matt. v. 12. [2] 1 Pet. iv. 14.
[3] Rev. ii. 10. 2 Tim. ii. 12. [4] 1 Thess. iii. 3. 2 Tim. iii. 12.
[5] 2 Thess. i. 4, 5, 6, 7. [6] James v. 10. [7] James v. 11.
[8] Heb. xii. 3, 2. 1 Pet. ii. 21, 22.

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sinners against himself, lest ye be wearied, and faint in your minds. *And* look unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For Christ suffered for us, leaving us an example, that we should follow his steps; who did no sin, neither was guile found in his mouth.

[1] It is good for a man that he bear the yoke in his youth.

[2] Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law; that thou mayest give him rest from the days of adversity.

[3] The Lord humbleth thee and proveth thee, to know what is in thine heart; whether thou love the Lord thy God with all thy heart, and with all thy soul, and whether thou wilt keep his commandments, or no.

[4] Thou shalt also consider in thine heart, that as a man chasteneth his son, so the Lord thy God chasteneth thee; that he may humble thee, and prove thee, to do thee good at thy latter end.

[5] When the righteous are holden in cords of affliction, then God showeth them their work, and their transgressions that they have exceeded. He openeth also their ear to discipline, and commandeth that they return from iniquity.

[6] When the judgments of the Lord are in the earth, the inhabitants of the world will learn righteousness; and in their affliction they will seek him early.

[7] It is good for me that I have been afflicted; that

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[1] Lam. iii. 27. [2] Psal. xciv. 12, 13. [3] Deut. viii. 2. Deut. xiii. 3. Deut. viii. 2. [4] Deut. viii. 5. 16. [5] Job xxxvi. 7, 8, 9, 10. [6] Isa. xxvi. 9. Hosea v. 15. [7] Psal. cxix. 71. 67.

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I might learn thy statutes, O Lord. *For* before I was afflicted I went astray, but now I have kept thy word.

[1] Wherefore doth a living man complain, a man for the punishment of his sins? Surely it is meet to be said unto God, I have borne chastisement; I will not offend any more. I will bear the indignation of the Lord, because I have sinned against him.

[2] Correction is grievous unto him that forsaketh the way: *Nevertheless* take heed, regard not iniquity; *nor* choose this rather than affliction.

[3] Wo unto him that striveth with his Maker. Let the potsherd strive with the potsherds of the earth: Shall the clay say unto him that fashioned it, What makest thou?

HONOUR AND WORSHIP.

IN GENERAL.

[4] Give unto the Lord the glory due unto his name: Worship him in the beauty of holiness.

[5] A son honoureth his father, and a servant his master. If then I be a father, where is mine honour? And if I be a master, where is my fear? saith the Lord of Hosts.

[6] He that honoureth not the Son, honoureth not the Father which sent him.

[7] Let us serve God with reverence and godly fear.

[8] O come let us worship and bow down; let us kneel before the Lord our Maker.

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[1] Lam. iii. 39. Job. xxxiv. 31. Micah vii. 9. [2] Prov. xv. 10. Job xxxvi. 21. [3] Isa. xlv. 9. [4] Psal. xcvi. 8, 9. [5] Mal. i. 6. [6] John v. 23. [7] Heb. xii. 28. [8] Psal. xcv. 6.

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[1] Thou art worthy, O Lord, to receive glory, and honour, and power: For thou hast created all things.

[2] Honour the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

[3] God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things. *But* the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him.

[4] He desireth not sacrifice; he delighteth not in burnt-offering. The sacrifices of God are a broken spirit. He desireth truth in the inward parts.

[5] We are the *true* circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

[6] Offer *therefore* the sacrifices of righteousness *with a* perfect heart: *For* cursed is the deceiver which voweth, and sacrificeth unto the Lord a corrupt thing.

[7] If ye offer the blind for sacrifice, is it not evil? And if ye offer the lame and the sick, is it not evil? Offer it now unto thy governor, will he be pleased with thee, or accept thy person? saith the Lord of Hosts.

[8] Wash ye, make you clean, put away the evil of your doing: Cease to do evil, learn to do well; *or*

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[1] Rev. iv, 11. [2] Prov. iii. 9, 10. [3] Acts xvii. 24, 25. John iv. 23. [4] Psal. li. 16, 17. 6. [5] Phil. iii. 3. [6] Psal. iv. 5. 1 Chron. xxix. 9. Mal. i. 14. [7] Mal. i. 8. [8] Isa. i. 16, 17. 12.

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else, when ye come to appear before the Lord, *he will say*, Who hath required this at your hand, to tread my courts?

[1] Thou shalt not profane the name of thy God.

[2] *Let none* blaspheme that worthy name by the which ye are called.

[3] Whosoever curseth his God, shall bear his sin; *and* he that blasphemeth the name of the Lord shall be put to death.

[4] Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

[5] *Let not the* name of God, *nor* his word, *nor* his doctrine, be blasphemed.

[6] Despise not the Church of God; *neither* profane his holy things, *nor* his ordinances.

[7] Them that honour me, (saith the Lord) I will honour; and they that despise me shall be lightly esteemed.

[8] *If* he that despised Moses' law died without mercy; of how much sorer punishment shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and done despite unto the Spirit of Grace?

[9] Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

[10] Make no mention of the names of other gods; neither let it be heard out of thy mouth.

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[1] Lev. xix. 12. [2] James ii. 7. [3] Levi. xxiv. 16, 16.
[4] Exod. xx. 7. [5] 1 Tim. vi. 6. Titus ii. 5. 1 Tim. vi. 1.
[6] 1 Cor. xi. 22. Lev. xxii. 15, 9. [7] 1 Sam. ii. 30. [8] Heb. x. 28, 29. [9] Matt. xii. 32. [10] Exod. xxiii. 13.

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[1] Thou shalt not bow down thyself to any graven image: Neither shalt thou respect that which thy fingers have made; nor stretch out thy hands to a strange god. *But ye shall* look *every* man to his Maker; and your eyes shall have respect to the Holy One of Israel.

[2] Ye shall destroy all the pictures *of other gods*, and all their molten images.

[3] I am the Lord, saith God, that is my name; my glory will I not give unto another, neither my praise to graven images.

PRAISE AND THANKSGIVING.

[4] Let the people praise thee, O God; let all the people praise thee. Let them give glory unto the Lord from the end of the earth, and declare his praise in the islands.

[5] *Let* every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea; and all that are in them, say, Blessing, and honour, and glory, and thanksgiving, and wisdom, and power, and might, be unto our God, and unto the Lamb that was slain for ever and ever.

[6] Praise our God, all ye *his* servants, and ye that fear him, both small and great; and let all flesh bless his holy name for ever and ever. Make known his deeds among the people; talk you of all his wondrous works; glory ye in his holy name. Remember his marvellous works that he hath done: his wonders, and the judgments of his mouth: Shew forth from day to day his salvation.

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[1] Exod. xx. 5. 4. Isa. xvii. 8. 18. Psal. xliv. 20. Isa. xvii. 7. [2] Num. xxxiii. 52. [3] Isa. xlii. 8. 5. 8. [4] Psal. lxvii. 3. Isa. xlii. 12. 10. 12. [5] Rev. v. 13. Rev. vii. 12. Rev. v. 13, 14. [6] Rev. xix. 5. Psal. cxlv. 21. 1 Chron. xvi. 8, 9. 12. 23.

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[1] I will praise thee, O Lord, with all my heart, I will show forth all thy marvellous works, I will extol thee, my God, O King; I will declare thy greatness. I will speak of the glorious honour of thy Majesty, and of thy wondrous works. And men shall abundantly utter the memory of thy great goodness.

[2] I will praise thy name, O Lord, for thy loving-kindness, and for thy truth. My tongue shall speak of thy righteousness and of thy praise all the day long. My praise shall be continually of thee.

[3] Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who crowneth thee with loving-kindness and tender mercies.

[4] O! that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

[5] Let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.

[6] Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.

[7] *Let us* show to the generations to come the praises of the Lord, and his strength, and his wonderful works that he hath done.

[8] One generation shall praise his works to another; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

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[1] Psal. lxxxvi. 12. Psal. ix. 1. [2] Psal. cxlv. 1. 6. 5, 6, 7. [3] Psal. cxxxviii. 2. Psal. xxxv. 28. Psal. lxxi. 6. [4] Psal. ciii. 2, 3, 4. Psal. cvii. 8. [5] Psal. cvii. 22. [6] Psal. cvii. 32. [7] Psal. lxxviii. 4. [8] Psal. cxlv. 4. 12.

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[1] Not unto us, O Lord, not unto us, but unto thy name give glory; for thy mercy and for thy truth's sake.

[2] Stand up and bless the Lord your God, who is worthy to be praised.

[3] Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains; and while ye look for light, he turn it into the shadow of death.

[4] Be ye thankful unto God, and bless his name; giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ.

[5] In every thing give thanks; for this is the will of God in Christ Jesus concerning you. By him therefore let us offer the sacrifice of praise continually, that is the fruit of our lips, giving thanks to his name.

[6] Thanks be unto God for his unspeakable gift; *for* all things are for our sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

[7] Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in Christ.

[8] Every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God, and prayer.

[9] He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.

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[1] Psal. cxv. 1. [2] Neh. ix. 5. [3] Psal. xviii. 3. [3] Jer. xiii. 16. [4] Psal. c. 4. 3, 4. Eph. v. 20. [5] 1 Thess. v. 18 Heb. xiii. 15. [6] 2 Cor. ix. 15. 2 Cor. iv. 15. [7] Eph. i. 3 [8] 1 Tim. iv. 4, 5. [9] Rom. xiv. 6. 1 Co- - 31

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[1] When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee; *and* serve him with joyfulness and with gladness of heart, for the abundance of all things.

[2] *We ought* to give thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: thanking God, through Jesus Christ our Lord.

[3] We are bound *likewise* to thank God always for our brethren, because that their faith groweth, and their charity towards each other aboundeth.

[4] It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High; to shew forth thy loving kindness in the morning, and thy faithfulness every night.

[5] I will praise the name of God with a song, and will magnify him with thanksgiving: For this shall please the Lord better than an ox or bullock, that hath horns and hoofs.

[6] Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness; for praise is comely for the upright. Praise ye the Lord, for the Lord is good; sing praises unto his name, for it is pleasant.

[7] Offer unto God thanksgiving. Whoso offereth praise, glorifieth him.

[8] *Let us* sacrifice unto the Lord with the voice of thanksgiving, standing every morning to thank and praise the Lord, and likewise at evening.

[9] Let us be glad, and rejoice, and give honour to

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[1] Deut. viii. 10. Deut. xxviii. 47. [2] Col. i. 12. Rom. vii. 25. [3] 2 Thess. i. 3. [4] Psal. xcii. 1, 2. [5] Psal. lxix. 30, 31. [6] Psal. xxx. 4. Psal. xxxiii. 1. Psal. cxxxv. 3. [7] Psal. l. 14. 23. [8] Jonah ii. 9. 1 Chron. xxiii. 30. [9] Rev. xix. 7. Eph. v. 19.

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him; speaking to ourselves in psalms and hymns, and spiritual songs, singing and making melody in our hearts to the Lord.

[1] Is any among you merry? let him sing psalms; *but let* him sing with the spirit, and with the understanding also.

[2] Praise the Lord with the harp, and with an instrument of ten strings. Sing unto him a new song, play skilfully with a loud noise.

[3] And the singers were as one, to make one sound to be heard in praising and thanking the Lord; and they lift up their voice with instruments of music.

[4] O come let us sing unto the Lord; let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

PRAYER.

[5] Be careful for nothing; but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God.

[6] Men ought always to pray, and not to faint. Be ye therefore sober, and pray without ceasing, with all prayer and supplication in the spirit; watching thereunto with all perseverance, *and* continuing instant in prayer.

[7] Is any among you afflicted? let him pray.

[8] Call upon the Lord in the day of trouble; pour out thy heart before him, *and* unto God commit thy cause.

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[1] James v. 13. 1 Cor. xiv. 15. [2] Psal. xxxiii. 2, 3. [3] 2 Chron. v. 13. [4] Psal. xcv. 1. 2. [5] Phil. iv. 6. [6] Luke xviii. 1. 1 Pet. iv. 7. 1 Thess. v. 17. Eph. vi. 18. Rom xii. 12. [7] James v. 13. [8] Psal. l. 15. Psal. lxvii. Job v. 8.

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[1] If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and it shall be given him: But let him ask in faith, nothing wavering; for let not that man that wavereth think that he shall receive any thing of the Lord.

[2] Watch and pray, that ye enter not into temptation.

[3] Make your prayer before the Lord your God, that ye may turn from your iniquities, and understand his truth.

[4] Pray for one another, that ye may be healed; *for* the effectual fervent prayer of a righteous man availeth much.

[5] If a man see his brother sin a sin which is not unto death, he shall pray for it.

[6] Let supplications, prayers, intercessions, and giving of thanks, be made for all men; *especially* for kings, and all that are in authority; that we may lead a quiet and peaceable life, in all godliness and honesty. For this is good, and acceptable in the sight of God our Saviour.

[7] Pray for the peace of Jerusalem. Seek the peace of the city *where ye live, and* pray unto the Lord for it.

[8] Pray for them which despitefully use you, and persecute you.

[9] Let us lift up our hearts, with our hands, unto God in the heavens.

[10] *Let us* pray every where, lifting up holy hands, without wrath and doubting.

[11] When thou prayest thou shalt not be as the

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[1] James i. 5, 6, 7. [2] Matt. xxvi. 41. [3] Dan. ix. 13. [4] James v. 16. [5] 1 John v. 16. [6] 1 Tim. ii. 1, 2, 3. [7] Psal. cxxii. 6. Jer. xxix. 7. [8] Matt. v. 44. [9] Lam. iii. 41. [10] 1 Tim. ii. 8. [11] Matt. vi. 5, 6.

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hypocrites are; for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men; verily, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which is in secret shall reward thee openly.

[1] But when ye pray, use not vain repetitions as the heathens do; for they think that they shall be heard for their much speaking. Be ye not, therefore, like unto them; for your Father knoweth what things ye have need of before ye ask him.

[2] After this manner therefore pray ye: Our Father which art in heaven, hallowed be thy name. Thy kingdom come: thy will be done in earth, as it is in heaven. Give us this day our daily bread: and forgive us our debts as we forgive our debtors. And lead us not into temptation; but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever Amen.

[3] Beware of the scribes, which for a show make long prayers.

[4] Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few.

[5] If I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. I will pray then with the spirit, and I will pray with the understanding also.

[6] Every man praying, having his head covered,

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[1] Matt. vi. 7, 8. [2] Matt. vi. 9, 10, 11, 12, 13. [3] Luke xx. 46, 47. [4] Eccles. v. 2. [5] 1 Cor. xiv. 14, 15. [6] 1 Cor. xi. 4. 13.

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dishonoureth his head; *but* it is not comely that a woman pray unto God uncovered.

[1] We do not present our supplications before thee, O God, for our righteousness, but for thy great mercies.

[2] Seek the Lord while he may be found, call upon him while he is near. *For* the Lord is nigh unto all them that call upon him; to all that call upon him in truth.

[3] It is good for *thee* to draw near to God: *for if thou* seek him with thy whole desire, he *will* be found of thee.

[4] The eyes of the Lord are over the righteous, and his ears are open unto their prayers. He will fulfil the desire of them that fear him.

[5] Whatsoever ye shall ask in my name, *(saith our Saviour)* that will I do, that the Father may be glorified in the Son. *And* this is the confidence we have in him, that if we ask any thing according to his will, he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

[6] Seeing then that we have a great high-priest, who is passed into the heavens, Jesus the Son of God; who was in all points tempted like as we are, yet without sin: let us come boldly unto the throne of grace, that we may obtain mercy and grace to help in time of need. Let us draw near in full assurance of faith.

[7] Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

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[1] Dan. ix. 18. [2] Isa. lv. 6. Psal. cxlv. 18. [3] Psal. lxxiii. 28. 2 Chron. xv. 15. [4] 1 Pet. iii. 12. Psal. cxlv. 19. [5] John xiv. 13. 1 John v. 14, 15. [6] Heb. iv. 14, 15, 16. Heb. x. 22. [7] Matt. vii. 7. Matt. xxi. 22.

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Whatsoever ye shall ask in prayer, believing, ye shall receive.

[1] Beloved, if our heart condemn us not, then have we confidence towards God; and whatsoever we ask, we receive of him, because we keep his commandments, and do those things which are pleasing in his sight.

[2] What man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

[3] We know that God heareth not sinners; but if any man be a worshipper of God, and doth his will, him he heareth.

[4] Ye fight and war, yet ye have not, because ye ask not; ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts.

[5] He that turneth away his ear from hearing the law, even his prayer shall be an abomination to the Lord; but the prayer of the upright is his delight.

[6] The sacrifice of the wicked is abomination: how much more when he bringeth it with a wicked mind?

[7] If I regard iniquity in my heart, the Lord will not hear me.

[8] They have no knowledge that pray unto a god that cannot save.

[9] Call now, if there be any that will answer thee; and to which of the saints wilt thou turn?

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[1] 1 John iii. 21, 22. [2] Matt. vii. 9, 10, 11. [3] John ix. 31. [4] James iv. 2, 3. [5] Prov. xxviii. 9. Prov. xv. 8. [6] Prov. xxi. 27. [7] Psal. lxvi. 18. [8] Isa. xiv. 20 [9] Job v. 1.

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[1] O thou that hearest prayer, unto thee shall all flesh come; even to thee shall all men come; *and* unto thee every knee shall bow, every tongue shall swear: *for* thou art God, and there is none else.

OATHS, VOWS, AND COVENANTS.

Oaths. [2] Thou shalt fear the Lord thy God, and swear by his name.

[3] He that sweareth in the earth, shall swear by the God of truth. For men verily swear by the greater, and an oath for confirmation is to them an end of all strife.

[4] The Lord sware, and will not repent: *and* because he could swear by no greater, he sware by himself.

[5] Inasmuch as not without an oath Jesus was made priest, by so much was he made a surety of a better testament.

[6] Ye shall not swear by the name of the Lord falsely *or* deceitfully. Thou shalt not forswear thyself, but shalt perform unto the Lord thy oaths. *For* the Lord is witness, if we do not according to the words *we have spoken.*

[7] If a man trespass against his neighbour, and an oath be laid upon him to cause him to swear; then God *will* hear in heaven, and do, and judge his servants; condemning the wicked to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

[8] He that sweareth to his own hurt, and changeth not, shall abide in the tabernacle of the Lord, *and* dwell in his holy hill.

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[1] Psal. lxv. 2. Isa. xlv. 24. 23. 22. [2] Deut. vi. 13. [3] Isa. lxv. 16. Heb. vi. 16. [4] Heb. vii. 21. Heb. vi. 13. [5] Heb. vii. 20. 22. [6] Lev. xix. 12. Psal. xxiv. 4. Matt. v. 33. Judges xi. 10. [7] 1 Kings viii. 31, 32. [8] Psal. xv. 4. 1.

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[1] *Woe unto them* which swear by the name of the Lord, and make mention of God, but not in truth, nor in righteousness.

[2] Swear not at all *vainly.*

[3] Above all things, my brethren, swear not: neither by heaven, for it is God's throne; nor by the earth, for it is his footstool: neither shalt thou swear by thy head, because thou canst not make one hair white or black; neither by any other oath. But let your communication be yea, yea; nay, nay; *and* let your yea be yea, and your nay nay, lest ye fall into condemnation: for whatsoever is more than these cometh of evil.

[4] Every one that sweareth *vainly* or *falsely*, shall be cut off; *for* because of swearing the land mourneth.

[5] When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it. That which is gone out of thy lips thou shalt keep and perform, according as thou hast promised with thy mouth: for the Lord thy God will surely require it of thee. *Vows.*

[6] If any man vow a vow unto the Lord, or swear an oath to bind his soul with a bond, he shall not break his word; he shall do according to all that proceedeth out of his mouth.

[7] If a woman vow a vow unto the Lord, and bind herself by a bond, being in her father's house in her youth; and her father hear her vow, and he shall hold his peace at her; then every bond wherewith she had bound her soul shall stand. But if her father disallow her in the day that he heareth,

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[1] Isa. xlviii. 1. [2] Matt. v. 34. [3] James v. 12. Matt. v. 34, 35, 36. James v. 12. Matt. v. 37. [4] Zech. v. 3. Jer. xxiii. 10. [5] Deut. xxiii. 21. 23. 21. [6] Numb. xxx. 2. [7] Numb. xxx. 3, 4, 5.

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not any of her vows shall stand; and the Lord shall forgive her, because her father disallowed her.

[1] And if she had an husband when she vowed, or uttered aught out of her lips, wherewith she bound her soul; and her husband heard it, and held his peace at her, in the day that he heard it; then her vows shall stand. But if her husband disallow her on the day that he heard it: then he shall make her vow of none effect; and the Lord shall forgive her. If her husband altogether hold his peace at her, from day to day, then he establisheth all her vows: but if he shall any ways make them void, after that he hath heard them, then he shall bear her iniquity.

[2] When thou vowest a vow unto God, defer not to pay it: for he hath no pleasure in fools: pay that thou hast vowed. Better it is that thou shouldest not vow, than that thou shouldest vow, and not pay.

[3] Thy vows are upon me, O God; I will render praises unto thee. My praise shall be of thee in the great congregation; I will pay my vows before them that fear him.

[4] Render unto God the things that are God's.

[5] It is a snare to the man who devoureth that which is holy, and after vows, to make inquiry.

[6] Thou that abhorrest idols, dost thou commit sacrilege?

[7] *Ye shall not* rob God in tithes and offerings.

Covenants. [8] Take heed unto yourselves, lest ye forget the covenant of the Lord your God,

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[1] Numb. xxx. 6, 7, 8. 14, 15. [2] Eccles. v. 4, 5. [3] Psal. lvi. 12. Psal. xxii. 25. [4] Matt. xxii. 21. [5] Prov. xx. 25. [6] Rom. ii. 22. [7] Mal. iii. 8. [8] Deut. iv. 23. 13.

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which he commanded you to perform, even ten commandments.

[1] Be ye mindful always of his covenant; the word which he commanded to a thousand generations; even of the covenant which he made with Abraham, and of his oath to Isaac, and confirmed the same to Jacob for a law.

[2] Blessed is the man, *whosoever he be, whether Israelite or* stranger, that joineth himself to the Lord, and taketh hold of his covenant, *even that* everlasting covenant, which God hath made with us *in Christ;* the new covenant, of which Jesus is the Mediator.

[3] Come, therefore, and let us join ourselves unto the Lord, in a perpetual covenant that shall not be forgotten.

BAPTISM, AND THE LORD'S SUPPER.

Baptism.

[4] Jesus *commanded* his disciples *to* baptize all nations, in the name of the Father, and of the Son, and of the Holy Ghost.

[5] *He hath* said *also, that* except a man be born again of water and of the Spirit, he cannot enter into the kingdom of God.

[6] Repent *ye therefore,* and be baptized, every one of you, in the name of Jesus Christ, for the remission of your sins.

[7] If thou believest with all thine heart, thou mayest be baptized.

[8] Jesus said, Suffer little children to come unto me, and forbid them not; for of such is the kingdom

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[1] 1 Chron. xvi. 15, 16, 17. xii. 24. [2] Isa. lvi. 2. 6. Isa. lv. 3. He iii. 3. 5. [3] Jer. l. 5. [4] Matt. xxviii. 19. [5] J x. 14. 16. [6] Acts ii. 38. [7] Acts viii. 37. 56. [8] M

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of God. And he put his hands upon them, and blessed them.

[1] We are all baptized into one body.

[2] As many as have been baptized into Christ, have put on Christ.

[3] So many of us as were baptized into Jesus Christ, were baptized into his death. Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For he that is dead is freed from sin.

[4] Baptism doth now save us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ.

[5] After that the kindness and love of God our Saviour towards man appeared; not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

The Lord's Supper.

[6] The Lord Jesus the same night in which he was betrayed, took bread, and blessed it, and brake it, and gave it to his disciples, saying: Take, eat, this is my body, which is given for you: this do in remembrance of me. After the same manner also he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the New Testament, which is shed for you *and* for many, for the remission of sins: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread and drink

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[1] 1 Cor. xii. 13. [2] Gal. iii. 27. [3] Rom. vi. 3, 4. 7. [4] 1 Pet. iii. 21. [5] Titus iii. 4, 5. [6] 1 Cor. xi. 23. Matt. xxvi. 26. Luke xxii. 19. 1 Cor. xi. 25. Matt. xxvi. 27, 28. Luke xxii. 20. Matt. xxvi. 28. 1 Cor. xi. 25, 26.

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this cup, ye do show the Lord's death till he come.

[1] Jesus said unto the Jews, I am the living bread, which came down from heaven. If any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world. Except *therefore* ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; for my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. The words that I speak unto you, they are spirit, and they are life. It is the Spirit that quickeneth, the flesh profiteth nothing.

[2] The cup of blessing which we bless, *(saith St. Paul)* is it not the communion of the blood of Christ? And the bread which we break, is it not the communion of the body of Christ? For we being many, are one bread and one body; for we are all partakers of that one bread.

[3] What shall I render unto the Lord for all his benefits towards me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord, in the presence of all his people.

[4] Whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.

[5] Let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh

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[1] John vi. 43. 41. 51. 53, 54, 55, 56. 63. [2] 1 Cor. x. 16. 2 [3] ¶ Psal. cxvi. 12, 13, 14. [4] 1 Cor. xi. 17. [5] 1 Cor. 28, 29.

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damnation to himself, not discerning the Lord's body.

[1] Offer not polluted bread upon his altar: *neither* say, the table of the Lord is contemptible.

HOLY DAYS, FEASTS, AND FASTS.

Holy Days. [2] To every thing there is a season, and a time to every purpose under the heaven.

[3] In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

[4] Upon the first day of the week the disciples of Christ came together, to break bread, *and to hear the word preached.*

[5] *There is* a day of feasting and gladness; *and* a day for a man to afflict his soul.

[6] Thou shalt honour the Lord on his holy day; not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words.

[7] Turn not again to the weak and beggarly elements of the world, *by* observing *those* days, and months, and times, and years, *which the Jews observed.*

[8] One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. *But* he that regardeth a day, *let him* regard it unto the Lord.

[9] Six days thou shalt do thy work, and on the seventh day thou shalt rest; that thine ox and thine

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[1] ¶ Mal. i. 7. [2] Eccles. iii. 1. [3] Exod. xx. 11. Gen. ii. 3. [4] Acts xx. 7. [5] Esther ix. 17. Isa. lviii. 5. [6] Isa. lviii. 13. [7] Gal. iv. 9. 13. 10. [8] Rom. xiv. 5, 6. [9] Exod. xxiii. 12.

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ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

[1] Upon the first day of the week, *which is called* the Lord's day, let every one of you lay by him in store as God hath prospered him.

[2] Thou shalt rejoice before the Lord thy God; thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, the stranger, the fatherless, and the widow, that are among you. *Feasts.*

[3] Thou shalt rejoice before the Lord thy God, in all that thou puttest thine hand unto.

[4] What will ye do in the solemn day, and in the day of the feast of the Lord? *It is* a day of gladness, and feasting, and a good day; a day of joy, and of sending portions one to another, and gifts to the poor.

[5] Christ our passover is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. This is the day which the Lord hath made, we will rejoice and be glad in it.

[6] When thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed: for they cannot recompense thee; but thou shalt be recompensed at the resurrection of the just.

[7] *Let there be no* spots in your feasts of charity.

[8] *Let us* humble our souls with fasting, *and* afflict ourselves before our God, to seek of him a right way for us. *Fasts.*

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[1] 1 Cor. xvi. 2. Rev. i. 10. 1 Cor. xvi. 2. [2] Deut. xvi. 11.
[3] Deut. xii. 18. [4] Hosea ix. 5. Esther ix. 19. 22.
[5] 1 Cor. v. 7, 8. Psal. cxviii. 24. [6] Luke xiv. 13, 14.
[7] Jude 12. [8] Psal. xxxv. 13. Ezra viii. 21.

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[1] The day of the Lord is very terrible. Therefore now, saith the Lord, turn ye to me with all your heart, and with fasting, and with weeping, and with mourning.

[2] When ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast: but thou, when thou fastest, anoint thy head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

[3] Is this such a fast as I have chosen, saith the Lord, for a man to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shalt thou call, and the Lord will answer.

[4] Blessed are they that mourn, for they shall be comforted.

PUBLIC ASSEMBLIES FOR DIVINE WORSHIP.

[5] *When* Jesus was taken up into heaven, *the apostles* taught the people publicly, showing by the Scriptures, that Jesus was Christ. They frequently assembled themselves with the Church, and taught

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[1] Joel ii. 11, 12. [2] Matt. vi. 16, 17, 18. [3] Isa. lviii. 5, 6, 7, 9. [4] Matt. v. 4. [5] Acts i. 11. Acts iv. 2. Acts xiv. 3. Acts xviii. 28. Acts xi. 26. Phil. i. 14. Acts v. 42.

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much people: *They were* bold to speak the word without fear; *and* they ceased not to teach and preach Jesus Christ; speaking unto men to edification, and exhortation, and comfort.

[1] *And at first* all that believed were together, continuing daily with one accord in the temple. Many *of them afterwards* were gathered together *in the* houses *of some disciples, and they often* resorted *to such places* where prayer was wont to be made. *And when they were* present before God, to hear all things commanded them of God; then *did the Apostles* speak unto them, *and* tell *them* what they ought to do.

[2] And they continued stedfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

[3] Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us, through the veil, that is to say, his flesh; and having an High Priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. And let us consider one another, to provoke unto love and good works, not forsaking the assembling of ourselves together, as the manner of some is.

[4] God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him; unto his habitation shall ye seek, and thither shall ye come, ye and your households.

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[1] Acts. ii. 44. 46. Acts xii. 12. Acts xvi. 13. Acts x. 33, 34. Acts xvi. 13. Acts x. 6. [2] Acts ii. 42. [3] Heb. x. 19, 20, 21, 22. 24, 25. [4] Psal. lxxxix. 7. Deut. xii. 5. 7.

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[1] Gather the people together, men, and women, and children, that they may hear, and that they may learn and fear the Lord, and observe to do all the words of his law; and that their children, which have not known any thing, may hear and learn to fear the Lord their God, as long as they live.

[2] How shall *men* call on him, in whom they have not believed? And how shall they believe in him, of whom they have not heard? And how shall they hear without a preacher? Wherefore, my beloved brethren, let every man be swift to hear; *but let us not*, after our own lust, heap to ourselves teachers, having itching ears.

[3] *Let* the Epistles *of* Paul, as also the other Scriptures, be read unto all the brethren.

[4] Let us go up to the house of God, and he will teach us of his ways.

[5] I *will* go to the house of God, with the voice of joy and praise, with a multitude that keep holy day.

[6] I will give thee thanks, O Lord, in the great congregation; I will praise thee among much people.

[7] *Ye* shall bring the sacrifice of praise into the house of the Lord; *and there* shall ye rehearse the righteous acts of the Lord. In his temple *let* every one speak of his glory.

[8] Thus saith the Lord, my house shall be called a house of prayer for all people.

[9] *And they that* have sinned against God, shall confess his name, and pray, and make supplication before him in his house.

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[1] Deut. xxxi. 12, 13. [2] Rom. x. 14. James i. 19. 2 Tim. iv. 3. [3] 1 Thess. v. 27. 2 Pet. iii. 16. [4] Isa. ii. 3. [5] Psal. xlii. 4. [6] Psal. xxxv. 18. [7] Jer. xxxiii. 11. Judges v. 11. Psal. xxix. 9. [8] Isa. lvi. 1. 7. [9] 1 Kings

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[1] I will pay my vows unto the Lord, in the presence of all his people; in the courts of the Lord's house.

[2] In the day when ye shall keep a feast to the Lord, ye shall have an holy convocation; *and* ye shall do no servile work therein.

[3] *And* on the day *when* ye proclaim a fast to afflict your souls, ye shall have an holy convocation; and ye shall do no work in that same day.

[4] The words of the Lord shall be read in the ears of the people, in the Lord's house, upon the fasting day.

[5] When the whole church is come together into one place, let all things be done decently, and in order; *and* let all things be done to edifying: For God is not the author of confusion, but of peace, in all churches of the saints.

[6] *Wherefore* let us walk unto the house of God in company, and seek him after the due order.

[7] When ye come together into one place to eat the Lord's Supper, tarry one for another; and if any man hunger, let him eat at home, that ye come not together to condemnation. What! have ye not houses to eat and drink in? Or despise ye the church of God?

[8] Keep thy foot when thou goest to the house of God; and be more ready to hear than to give the sacrifice of fools: For they consider not that they do evil.

[9] If any man speak in an unknown tongue, let one interpret; but if there be no interpreter, let him

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[1] Psal. cxvi. 18, 19. [2] Lev. xxiii. 7. 39. 7. [3] Lev. xxiii. 27. Ezra viii. 21. Lev. xxiii. 27, 28. [4] Jer. xxxvi. 6. [5] 1 Cor. xiv. 23. 40. 26. 33. [6] Psal. lv. 14. 1 Chron. xv. 1? [7] 1 Cor. xi. 33. 20. 33, 34. 22. [8] Eccles. v. 1. [9] 1 C. xiv. 27, 28.

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keep silence in the church; and let him speak to himself and to God.

[1] Let your women keep silence in the churches; for it is not permitted unto them to speak.

[2] When ye come together in the church; *take care that* there be no divisions among you; *lest you should* come together, not for the better, but for the worse. *For* if any man seem to be contentious, we have no such custom, neither the churches of God.

[3] Holiness becometh thine house, O Lord, for ever.

[4] Thus spake the Lord, saying, I will be sanctified in them that come nigh me; and before all the people I will be glorified. Ye shall reverence my sanctuary.

[5] Unto the wicked, God saith, What hast thou to do to declare my statutes? or that thou shouldst take my covenant into thy mouth? *And* who hath required this at thy hand, to tread my courts, seeing thou hatest instruction, and castest my words behind thee?

[6] Will ye steal, murder, and commit adultery, and swear falsely, and come and stand before me in this house, which is called by my name? Is this house, which is called by my name, become a den of robbers in your eyes? saith the Lord.

[7] Make not my Father's house, *(saith our Saviour)* a house of merchandize.

[8] Why is the house of God forsaken?

[9] There shall be mockers in the last times, which shall walk after their own ungodly lusts: these be they who separate themselves, sensual, having not the Spirit.

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[1] 1 Cor. xiv. 34. [2] 1 Cor. xi. 18. 17. 16. [3] Psal. xciii. 5. [4] Lex. x. 3. Lev. xix. 30. [5] Psal. l. 16. Isa. i. 12. Psal. l. 17. [6] Jer. vii. 9, 10, 11. [7] John ii. 16. [8] Neh. xiii. 11. [9] Jude 18, 19.

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[1] Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth. *And* I was glad when they said unto me, Let us go into the house of the Lord.

[2] How amiable are thy tabernacles, O Lord of Hosts! a day in thy courts is better than a thousand.

[3] Where two or three are gathered together *(saith Christ)* in my name, there am I in the midst of them.

CHAPTER VII.

Concerning the Duty of Men toward one another.

LOVE.

[4] BE kindly affectioned one to another with brotherly love. Love as brethren. For this is the message that ye heard from the beginning, that we should love one another.

[5] Ye yourselves are taught of God to love one another. And this commandment have we from him, That he who loveth God, love his brother also.

[6] If a man say, I love God, and hateth his brother, he is a liar: For he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?

[7] If God so loved us, that he sent his Son to be the propitiation for our sins, we ought also to love one another.

[8] This is my commandment *(saith our Saviour)*

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[1] Psal. xxvi. 8. Psal. cxxii. 1. [2] Psal. lxxxiv. 1. 10. [3] Matt. xviii. 20. [4] Rom. xii. 10. 1 Pet. iii. 8. 1 John iii. 11. [5] 1 Thess. iv. 9. 1 John iv. 21. [6] 1 John iv. 20. [7] 1 John iv. 11. 10, 11. [8] John xv. 12. John xiii. 35.

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that ye love one another, as I have loved you. *And* by this shall all men know that ye are my disciples, if ye have love one to another.

[1] Owe no man any thing, but to love one another; for he that loveth another, hath fulfilled the law. For this, thou shalt not commit adultery; thou shalt not kill; thou shalt not steal; thou shalt not bear false witness; thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying; namely, Thou shalt love thy neighbour as thyself.

[2] Love worketh no ill to his neighbour; therefore love is the fulfilling of the law. The end of the commandment is charity; out of a pure heart, and of a good conscience, and of faith unfeigned.

[3] *Let our* love be without dissimulation.

[4] Let us not love in word, neither in tongue, but in deed and in truth.

[5] See that ye love one another with a pure heart fervently; *and with* love unfeigned.

[6] Above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

[7] Let brotherly love continue.

[8] The Lord make you to increase and abound in love one towards another, and towards all men.

[9] A man that hath friends must show himself friendly: *For* there is a friend *that* sticketh closer than a brother.

[10] Thine own friend and thy father's friend forsake not.

[11] The stranger that dwelleth with you, shall be

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[1] Rom. xiii. 8, 9. [2] Rom. xiii. 10. 1 Tim. 1. 5. [3] Rom. xii. 9. [4] 1 John iii. 18. [5] 1 Pet. i. 22. 2 Cor. vi. 6. [6] 1 Pet. iv. 8. [7] Heb. xiii. 1. [8] 1 Thess. iii. 12. [9] Prov. xviii. 24. [10] Prov. xxvii. 10. [11] Lev. xix. 34.

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unto you as one born amongst you, and thou shalt love him as thyself.

[1] Ye have heard that it hath been said by them of old time, Thou shalt love thy neighbour, and hate thine enemy; But *Christ* saith unto you, love your enemies. For if you love them which love you, what reward have ye? What do you more than others? Do not even the publicans the same? For sinners also love those that love them.

[2] Thou shalt not bear any grudge against the children of thy people. Grudge not one against another, brethren, lest ye be condemned; behold the Judge standeth before the door.

[3] Whosoever hateth his brother is a murderer.

[4] *They are* foolish and disobedient, *who* live in malice and envy, hateful and hating one another.

HONOUR AND RESPECT.

[5] Be kindly affectioned one to another; in honour preferring one another.

[6] Look not every man on his own things; but every man also on the things of others.

[7] *Let there be no strife* among you, which of you should be accounted the greatest. Let nothing be done through strife or vain-glory, but in lowliness of mind let each esteem other better than themselves.

[8] Honour all men. If ye salute your brethren only, what do ye more than others? Do not even the publicans so?

[9] Ye younger, submit yourselves unto the elder;

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[1] Matt. v. 33. 43, 44. 46, 47. 46. Luke vi. 32. [2] Lev. xix. 18. James v. 9. [3] 1 John iii. 15. [4] Titus iii. 3. [5] Rom. xii. 10. [6] Phil. ii. 4. [7] Luke xxii. 24. Phil. ii. 3. [8] 1 Pet. ii. 17. Matt. v. 47. [9] 1 Pet. v. 5.

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yea, all of you be subject one to another, and be clothed with humility.

[1] Rebuke not an elder, but intreat him as a father, and the younger men as brethren; the elder women as mothers, the younger as sisters.

[2] Thou shalt rise up before the hoary head, and honour the face of the old man.

[3] *Let not* the child behave himself proudly against the ancient, *nor* the base against the honourable.

[4] Honour widows that are widows indeed.

[5] He that despiseth his neighbour, sinneth.

[6] Let us not accept any man's person, neither let us give flattering titles unto man; having men's persons in admiration because of advantage.

[7] Let no man glory in men, nor be puffed up for one against another.

[8] They that forsake the law, praise the wicked; but such as keep the law, contend with them: In whose eyes a vile person is contemned. But they honour them that fear the Lord.

PEACE AND UNION.

[9] Be ye at peace among yourselves; and follow after the things which make for peace; showing all meekness unto all men.

[10] Study to be quiet, and to do your own business; *and* if it be possible, as much as lieth in you, live peaceably with all men.

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[1] 1 Tim. v. 1, 2. [2] Lev. xix. 32. [3] Isa. iii. 5. [4] 1 Tim. v. 3. [5] Prov. xiv. 21. [6] Job xxxii. 21. Jude 16. [7] 1 Cor. iii. 21. 1 Cor. iv. 6. [8] Prov. xxviii. 4. Psal. xv. 4. [9] 1 Thess. v. 13. Rom. xiv. 19. Titus iii. 2. [10] 1 Thess. iv. 11. Rom. xii. 18.

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[1] Seek the peace of the city, *and* the welfare of the people *whereunto ye belong;* for in the peace thereof ye shall have peace.

[2] One is your master, even Christ, and all ye are brethren; *therefore* have peace one with another.

[3] Be ye all of one mind; endeavouring to keep the unity of the Spirit in the bond of peace. *For* there is one Lord, one Faith, one Baptism, one God and Father of all; *and* ye are one body in Christ, and every one members one of another. There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female; for ye are all one in Christ Jesus.

[4] If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, be ye like-minded, having the same love, being of one accord, of one mind, of one heart, and of one soul.

[5] I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment.

[6] The God of patience and consolation grant you to be like-minded one towards another, according to Christ Jesus; that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

[7] Let us walk by the same rule, let us mind the same thing.

[8] Let us stand fast in one spirit, with one mind striving together for the faith of the Gospel.

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[1] Jer. xxix. 7. Jer. xxxviii. 4. Jer. xxix. 7. [2] Matt. xxiii. 8. Mark ix. 50. [3] 1 Pet. iii. 8. Eph. iv. 3. 5, 6. Rom. xii. 5. Gal. iii. 28. [4] Phil. ii. 1, 2. Acts iv. 32. [5] 1 Cor. i. 10. [6] Rom. xv. 5, 6. [7] Phil. iii. 16. [8] Phil. i. 27.

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[1] Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice.

[2] Wrath is cruel, and anger is outrageous; but who is able to stand before envy?

[3] Let us not be desirous of vain-glory, provoking one another, envying one another.

[4] Foolish and unlearned questions avoid, knowing that they do gender strifes. And the servants of the Lord must not strive, but be gentle unto all men.

[5] Strive not with a man without cause; if he have done thee no harm.

[6] Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbour have put thee to shame.

[7] Debate thy cause with thy neighbour himself, and discover not a secret to another; lest he that heareth it put thee to shame, and thine infamy turn not away.

[8] The beginning of strife is as when one letteth out water; therefore leave off contention before it be meddled with.

[9] As coals are to burning coals, and wood to fire, so is a contentious man to kindle strife.

[10] Thou shalt not go up and down as a tale-bearer among thy people.

[11] Where no wood is there the fire goeth out, so where there is no tale-bearer, the strife ceaseth. *For* a tale-bearer revealeth secrets, and a whisperer sepa-

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[1] Eph. iv. 31. [2] Prov. xxvii. 4. [3] Gal. v. 26.
[4] 2 Tim. ii. 23, 24. [5] Prov. iii. 30. [6] Prov. xxv. 8.
[7] Prov. xxv. 9, 10. [8] Prov. xvii. 14. [9] Prov. xxvi. 21.
[10] Lev. xix. 16. [11] Prov. xxvi. 20. Prov. xi. 13. Prov. xvi. 28. xi. 13.

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rateth friends; but he that is of a faithful spirit concealeth the matter.

[1] Only by pride cometh contention; but with the well-advised is wisdom.

[2] Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease. *For* scornful men bring a city into a snare; but wise men turn away wrath.

[3] From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?

[4] He loveth transgression that loveth strife.

[5] It is an honour for a man to cease from strife, but every fool will be meddling.

[6] The lot causeth contention to cease, and parteth between the mighty.

[7] Whereas there is among you envying, and strife, and divisions; Are ye not carnal, and walk as men? For while one saith, I am of Paul, and another I am of Apollos, and I of Cephas, and I of Christ: Are ye not carnal? Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

[8] If ye have bitter envying and strife in your hearts, glory not. *For* this wisdom descendeth not from above, but is earthly, sensual, devilish; but the wisdom that is from above is peaceable, gentle, and easy to be intreated.

[9] There must be heresies *and* divisions among you;

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[1] Prov. xiii. 10. [2] Prov. xxii. 10. Prov. xxix. 8. [3] James iv. 1. [4] Prov. xvii. 19. [5] Prov. xx. 3. [6] Prov. xviii. 18. [7] 1 Cor. iii. 3, 4. 1 Cor. i. 12. 1 Cor. iii. 4. 1 Cor. i. 13. 1 Cor. iii. 5. [8] James iii. 14, 15. 17. [9] 1 Cor. xi. 19. 18, 19. Luke xvii. 1.

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that they which are approved may be made manifest. But woe unto them through whom *these* offences come.

[1] He that will love life, and see good days, let him seek peace, and ensue it.

[2] Behold, how good and how pleasant it is for brethren to dwell together in unity.

[3] Can two walk together, except they be agreed?

[4] Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand.

[5] If ye bite and devour one another, take heed that ye be not consumed one of another. For where envying and strife is, there is confusion and every evil work.

[6] Whosoever is angry with his brother without a cause shall be in danger of the judgment.

[7] Blessed are the peace-makers, for they shall be called the children of God. *But* him that soweth discord among brethren, the Lord hateth.

JUSTICE.

IN GENERAL.

[8] Thus saith the Lord, execute ye judgment and righteousness. That which is altogether just shalt thou follow.

[9] All things whatsoever ye would that men do to you, do you even so to them; for this is the law and the prophets.

[10] Render to all their dues: Tribute to whom

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[1] 1 Pet. iii. 10, 11. [2] Psal. cxxxiii. 1. [3] Amos iii. 3. [4] Matt. xii. 25. [5] Gal. v. 15. James iii. 16. [6] Matt v. 22. [7] Matt. v. 9. Prov. vi. 19. 16. [8] Jer. xxii. 3. Deut xvi. 20. [9] Matt. vii. 12. [10] Rom. xiii. 7.

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tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

[1] Ye must be faithful in all things. In all your labours let none iniquity be found in you.

[2] He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

[3] It is joy to the just to do judgment.

[4] To do justice and judgment is more acceptable to the Lord than sacrifice.

[5] If a man be just, and do that which is lawful and right; hath not oppressed any, hath spoiled none by violence, hath withdrawn his hand from iniquity, and hath executed true judgment between man and man; he shall surely live, saith the Lord God.

[6] Let none of you imagine evil against his brother in your heart.

[7] Devise not evil against thy neighbour, seeing he dwelleth securely by thee.

[8] He that deviseth to do evil, shall be called a mischievous person.

[9] Do no wrong, do no violence. Why do ye not rather take wrong *than* do wrong *to* your brethren?

[10] To have respect of persons is not good; for, for a piece of bread that man will transgress.

[11] He that doth wrong shall receive for the wrong which he hath done. As he hath done, it shall be

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[1] 1 Tim. iii. 11. Hosea xii. 8. [2] Luke xvi. 10, 11.
[3] Prov. xxi. 15. [4] Prov. xxi. 3. [5] Ezek. xviii. 5. 7, 8, 9.
[6] Zech. vii. 10. [7] Prov. iii. 29. [8] Prov. xxiv. 8.
[9] Jer. xxii. 3. 1 Cor. vi. 7, 8. [10] Prov. xxviii. 21. [11] Col. iii. 25. Obad. 15.

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done unto him: his reward shall return upon his own head.

[1] Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee.

[2] Woe unto them which justify the wicked for reward, and take away the righteousness of the righteous from him.

[3] Whoso rewardeth evil for good, evil shall not depart from his house.

[4] All that do unrighteously are an abomination unto the Lord.

PARTICULAR KINDS OF INJUSTICE FORBID.

Murder. [5] Thou shalt not kill.

[6] Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man.

[7] Surely, *saith* God, the blood of your lives will I require. At the hand of every beast will I require it; and at the hand of man, at the hand of every man's brother, will I require the life of man.

[8] If any man hate his neighbour, and lie in wait for him, and rise up against him and smite him mortally that he die; thine eye shall not pity him; but thou shalt put away the guilt of innocent blood from the *land.*

[9] But whoso killeth his neighbour ignorantly *or* unawares, whom he hated not in time past; *or* if he thrust him suddenly, without enmity, or have cast upon him any thing, without laying of wait, and

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[1] Isa. xxxiii. 1. [2] Isa. v. 22, 23. [3] Prov. xvii. 13.
[4] Deut. xxv. 16. [5] Exod. xx. 13. [6] Gen. ix. 6.
[7] Gen. ix. 5, [8] Deut. xix. 11. 13. 10. [9] Deut. xix. 4.
b. xxxv. 15. Deut. xix. 4. Numb. xxxv. 12. 23. Deut. xix. 6.

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sought not his harm; he is not worthy of death, inasmuch as he hated him not in time past.

[1] If a man smite his servant, and he die under his hand, he shall be surely punished.

[2] If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him.

[3] Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses; but one witness shall not testify against any person, to cause him to die.

[4] Ye shall take no satisfaction for the life of a murderer which is guilty of death: but he shall be surely put to death. *For* blood it defileth the land; and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.

[5] *Woe unto them that* shed the blood of war in peace; *and that* condemn and kill the just, and he doth not resist them.

[6] The Lord will abhor the bloody and deceitful men; *and* they shall not live out half their days.

[7] He that smiteth his father or his mother, *Striking.* shall be surely put to death.

[8] If men strive together, and one smite another, and he die not, but keepeth his bed; if he rise again, and walk abroad upon his staff, then shall he that smote him be quit, only he shall pay for the loss of his time, and shall cause him to be thoroughly healed.

[9] If men strive, and any mischief follow; then thou shalt give eye for eye, tooth for tooth, hand for hand, foot for foot, wound for wound, stripe for stripe.

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[1] Exod. xxi. 20. [2] Exod. xxii. 2. [3] Numb. xxxv. 30: [4] Numb. xxxv. 31. 33. [5] 1 Kings ii. 5. James v. 6. John xvi. 2. [6] Psal. v. 6. Psal. lv. 23. [7] Exod. xxi. 15. [8] Exod. xxi. 18, 19. [9] Exod. xxi. 22, 23, 24, 25.

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[1] If a man cause a blemish in his neighbour; as he hath done so shall it be done unto him.

[2] If men strive and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow; he shall be surely punished according as the woman's husband lay upon him; and he shall pay as the judges determine.

[3] Cursed be he that smiteth his neighbour secretly.

Adultery. [4] Thou shalt not commit adultery.

[5] If a man committeth adultery with another man's wife, the adulterer and the adulteress shall surely be put to death.

[6] If any man's wife hath gone aside to another, instead of her husband, she shall be a curse among her people.

[7] Whoso committeth adultery with a woman lacketh understanding; he that doth it, destroyeth his own soul. A wound and dishonour shall he get; and his reproach shall not be wiped away. For jealousy is the rage of a man; therefore he will not spare in the day of vengeance: he will not regard any ransom; neither will he rest content, though thou givest many gifts.

Corrupting virgins. [8] If a damsel that is a virgin, be betrothed unto a husband, and a man find her and lie with her, they shall both of them die.

[9] But if a man find a betrothed damsel, and force her and lie with her, then the man only that lay with her shall die.

[10] If a man entice a maid that is not betrothed, and

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[1] Lev. xxiv. 19. [2] Exod. xxi. 22. [3] Deut. xxvii. 24. [4] Exod. xx. 14. [5] Lev. xx. 10. [6] Numb. v. 12. 20. 27. Prov. vi. 32, 33, 34, 35. [8] Deut. xxii. 23, 24. [9] Deut. 5. [10] Exod. xxii. 16, 17.

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lie with her, he shall surely endow her to be his wife. If her father utterly refuse to give her unto him, he shall pay money, according to the dowry of virgins.

Stealing.

[1] Thou shalt not steal.

[2] Thou shalt not rob thy neighbour.

[3] He that stealeth a man, and selleth him; or if he be found in his hand, he shall surely be put to death.

[4] If a man shall steal an ox or a sheep, and kill it, or sell it, he shall restore five oxen for an ox, and four sheep for a sheep. If the theft be found in his hand alive, whether it be ox, ass, or sheep, he shall restore double.

[5] If a thief be found breaking up, he shall make full restitution; and if he have nothing, then he shall be sold for his theft.

[6] When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill: but thou shalt not put any in thy vessel. When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thy hand, but thou shalt not move a sickle into thy neighbour's standing corn.

[7] Whoso robbeth his father or his mother, and saith it is no transgression; the same is the companion of a destroyer.

[8] Let him that stole steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

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[1] Exod. xx. 15. [2] Lev. xix. 13. [3] Exod. xxi. 16. [4] Exod. xxii. 1. 4. [5] Exod. xxii. 2, 3. [6] Deut. xxiii. 24, 25. [7] Prov. xxviii. 24. [8] Eph. iv. 28.

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Trespass and damage.

[1] Remove not the ancient land-mark which thy fathers have set. *For* cursed is he that removeth his neighbour's land-mark.

[2] If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

[3] He that killeth a beast shall make it good; beast for beast.

[4] If a fire break out, so that the corn be consumed therewith, he that kindled the fire shall surely make restitution.

[5] If a man borrow aught of his neighbour, and it be hurt or die, the owner thereof being not with it, he shall surely make it good: but if the owner thereof be with it, he shall not make it good. If it be an hired thing, it came for its hire.

[6] For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his; the cause of both parties shall come before the judges, and whom the judges shall condemn, he shall pay double unto his neighbour.

Oppression.

[7] Do violence to no man.

[8] Ye shall not oppress one another.

[9] Exact no more than that which is appointed you.

[10] Oppress not the widow, nor the fatherless, nor the poor, neither vex a stranger. Rob not the poor, because he is poor, neither oppress the afflicted in

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[1] Prov. xxii. 28. Deut. xxvii. 17. [2] Exod. xxii. 5. [3] Lev. xxiv. 18. [4] Exod. xxii. 6. [5] Exod. xxii. 14, 15. [6] Exod. xxii. 9. [7] Luke iii. 14. [8] Lev. xxv. 17. [9] Luke iii. 13. [10] Zech. vii. 10. Exod. xxii. 21. Prov. xxii. 23.

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the gate, for the Lord will plead their cause, and spoil the soul of those that spoiled them.

[1] Thou shalt not oppress an hired servant, that is poor and needy. At his day thou shalt give him his hire, his wages shall not abide with thee all night until the morning, for he is poor and setteth his heart upon it, lest he cry against thee unto the Lord, and it be sin unto thee.

[2] Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work.

[3] He that oppresseth the poor reproacheth his Maker.

[4] A poor man that oppresseth the poor, is like a sweeping rain, which leaveth no food.

[5] If thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hands, ye shall not oppress one another.

[6] If thou lend money to any that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury, nor lend him thy victuals for increase.

[7] What mean ye, that ye grind the faces of the poor? saith the Lord of hosts.

[8] He that oppresseth the poor to increase his riches, shall surely come to want.

[9] *Woe unto them that* have made dishonest gain by usury and increase, and have greedily gained of their neighbours by extortion, or by the iniquity of their traffic.

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[1] Deut. xxiv. 14, 15. Lev. xix. 13. Deut. xxiv. 15. [2] Jer. xxii. 13. [3] Prov. xiv. 31. [4] Prov. xxviii. 3. [5] Lev. xxv. 14. [6] Exod. xxii. 25. Lev. xxv. 37. [7] Isa. iii. 15. [8] Prov. xxii. 16. [9] Ezek. xxii. 13. 12. Ezek. xxviii. 18.

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[1] He that by usury and unjust gain increases his substance, shall gather it for them that will pity the poor.

[2] The wicked borroweth and payeth not again; he spoileth by violence, *and* restoreth not the pledge.

[3] He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it.

[4] Woe to him that buildeth a town with blood, and establisheth a city by iniquity.

[5] Neither thieves nor extortioners shall inherit the kingdom of God.

[6] Woe to him that increaseth that which is not his: *for* better is a little with righteousness, than great revenues without right.

Fraud. [7] Let no man defraud his brother in any matter; because the Lord is the avenger of all such.

[8] *Why* do ye defraud your brethren? Why do ye not rather suffer yourselves to be defrauded?

[9] Have not we all one Father? Hath not one God created us? Why do we deal treacherously every man against his brother?

[10] We have renounced the hidden things of dishonesty; *therefore let us not* walk in craftiness.

[11] Ye shall do no unrighteousness in mete-yard, in weight or in measure; neither deal falsely.

[12] Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine

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[1] Prov. xxviii. 8. [2] Psal. xxxvii. 21. Ezek. xviii. 12. [3] Prov. xi. 26. [4] Hab. ii. 12. [5] 1 Cor. vi. 10. [6] Hab. ii. 6. Prov. xvi. 8. [7] 1 Thess. iv. 6. [8] 1 Cor. [9] Mal. ii. 10. [10] 2 Cor. iv. 2. [11] Lev. xix. [12] Deut. xxv. 13, 14, 15, 16.

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house divers measures, a great and a small: but thou shalt have a perfect and just weight, a perfect and just measure shalt thou have. For all that do unrighteously in such things are an abomination unto the Lord.

[1] If a soul sin, and commit a trespass against the Lord, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or have deceived his neighbour, or have found that which was lost, and lieth concerning it, and sweareth falsely: in any of all these that a man doth, because he hath sinned and is guilty, he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, all that about which he hath sworn falsely, he shall restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth.

[2] Thou shalt not bear false witness against thy neighbour. *False Witness.*

[3] Be not witness against thy neighbour without cause; neither accuse any falsely.

[4] Put not thine hand with the wicked to be an unrighteous witness. Keep thee far from the false matter.

[5] If a false witness rise up against any man, to testify against him that which is wrong, the judges shall make diligent inquisition; and behold, if the witness be a false witness, and hath testified falsely against his brother, then he shall do unto him as he had thought to have done unto his brother.

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[1] Lev. vi. 2, 3, 4, 5. [2] Exod. xx. 16. [3] Prov. xxiv. 2 Luke iii. 14. [4] Exod. xxiii. 1. 7. [5] Deut. xix. 16. 18, 19.

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[1] A true witness delivereth souls; *but* a man that beareth false witness against his neighbour, is a mall, and a sword, and a sharp arrow.

[2] A false witness shall not be unpunished, and he that speaketh lies shall not escape.

[3] If a soul sin, and hear the voice of swearing, and is a witness whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity.

Wrong Judgment.

[4] Ye shall do no unrighteousness in judgment, *nor* turn aside after lucre, and take bribes; *but* thoroughly execute judgment between a man and his neighbour.

[5] Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause, to decline after many, to wrest judgment.

[6] To subvert a man in his cause the Lord approveth not.

[7] Woe unto them which justify the wicked for reward, and take away the righteousness of the righteous from him.

[8] He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord.

[9] One witness shall not rise up against a man for any iniquity, or for any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

Coveting what is another's.

[10] Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife; nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

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[1] Prov. xiv. 25. Prov. xxv. 18. [2] Prov. xix. 5. [3] Lev. v. 1. [4] Lev. xix. 15. 1 Sam. viii. 3. Jer. vii. 5. [5] Exod. xxiii. 2. [6] Lam. iii. 36. [7] Isa. v. 22, 23. [8] Prov. xvii. 15. [9] Deut. xix. 15. [10] Exod. xx. 17.

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[1] Woe to them that devise iniquity, and work evil upon their beds: and they covet fields, and take them by violence, and houses, and take them away.

CHARITY.

[2] Let no man seek his own, but every man another's wealth: *for* charity seeketh not her own. *In doing good.*

[3] Let all your things be done with charity; *and* by love serve one another.

[4] Ye are the body of Christ, *which* God hath *so* tempered together, that there should be no schism in the body; but that the members should have the same care one for another; and whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

[5] As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

[6] Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.

[7] According to the kindness that I have done unto thee thou shalt do unto me.

[8] If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.

[9] As we have opportunity, let us do good unto all men; especially unto them who are of the household of faith.

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[1] Micah ii. 1, 2. [2] 1 Cor. x. 24. 1 Cor. xiii. 4, 5.
[3] 1 Cor. xvi. 14. Gal. v. 13. [4] 1 Cor. xii. 27. 24, 25, 26.
[5] 1 Pet. iv. 10. [6] Prov. iii. 27. [7] Gen. xxi. 23.
[8] 1 Tim. v. 8. [9] Gal. vi. 10.

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[1] To do good, and to communicate, forget not, for with such sacrifices God is well pleased.

[2] *Let every one of you* assist *his neighbour* in whatsoever business he hath need of you, as becometh saints.

[3] Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother.

[4] In like manner thou shalt do with his ass, and so shalt thou do with his raiment; and with all lost things of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

[5] Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift them up again.

[6] Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

[7] Say not unto thy neighbour, Go, and come again, and to-morrow I will give, when thou hast it by thee.

[8] The soul of the wicked desireth evil; his neighbour findeth no favour in his eyes; *but* the righteous giveth, and spareth not; *and* a good man showeth favour, and lendeth.

[9] Give, and it shall be given unto you, good measure, pressed down, shaken together, and running over. For with the same measure that ye mete withal, it shall be measured to you again.

[10] The liberal soul shall be made fat; and he that watereth, shall be watered also himself.

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[1] Heb. xiii. 16. [2] Rom. xvi. 2. [3] Deut. xxii. 1. [4] Deut. xxii. 3. [5] Deut. xxii. 4. [6] Matt. v. 42. [7] Prov. iii. 28. [8] Prov. xxi. 10, 26. Psal. cxii. 5. [9] Luke vi. 38. [10] Prov. xi. 25.

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[1] Use hospitality one to another, without grudging.

[2] Be not forgetful to entertain strangers.

[3] Do good to them that hate you, bless them that curse you, and pray for them that despitefully use you and persecute you. Not rendering evil for evil, or railing for railing, but contrariwise blessing.

[4] If ye do good to them that do good to you, what thank have ye? For sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But do ye good and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest. For he is kind unto the unthankful and to the evil.

[5] If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head; and the Lord shall reward thee.

[6] If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

[7] If thou see the ass of him that hateth thee lying under his burden, and wouldst forbear to help him, thou shalt surely help with him.

[8] Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth: *neither* lift thyself when evil *hath* found him: nor suffer thy mouth to sin by wishing a curse to his soul.

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[1] 1 Pet. iv. 9. [2] Heb. xiii. 2. [3] Matt. v. 44. 1 Pet. iii. 9.
[4] Luke vi. 33, 34, 35. [5] Rom. xii. 20. Prov. 25. 22.
[6] Exod. xxiii. 4. [7] Exod. xxiii. 5. [8] Prov. xxiv. 17. Job xxxi. 29, 30.

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[1] Be not overcome of evil, but overcome evil with good.

In forgiving Injuries.

[2] Put on (as the elect of God, holy and beloved) bowels of mercies, kindness, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye.

[3] Be ye kind one to another, tender-hearted, forgiving one another; even as God for Christ's sake hath forgiven you.

[4] Dearly beloved, avenge not yourselves, but rather give place unto wrath. For it is written, Vengeance is mine, I will repay, saith the Lord.

[5] Recompense to no man evil for evil; but ever follow that which is good, both among yourselves and to all men.

[6] Say not thou, I will recompense evil; I will do so to him as he hath done to me; I will render to the man according to his work; but wait on the Lord, and he will save thee.

[7] Charity is not easily provoked; Charity suffereth long, and is kind: Charity beareth all things; endureth all things.

[8] The discretion of a man deferreth his anger; and it is his glory to pass over a transgression.

[9] If thy brother trespass against thee, rebuke him; and if he repent, forgive him: And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him.

[10] If thy brother shall trespass against thee, go and

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[1] Rom. xii. 21. [2] Col. iii. 12, 13. [3] Eph. iv. 32.
[4] Rom. xii. 19. [5] Rom. xii. 17. 1 Thess. v. 15. [6] Prov. xx. 22. Prov. xxiv. 29. Prov. xix. 11. [7] 1 Cor. xiii. 4, 5, 7. [8] Prov. xix. 11. [9] Luke xvii. 3, 4. [10] Matt. xviii. 15, 16, 17.

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tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother: but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established; and if he shall neglect to hear them, tell it unto the Church, but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican.

[1] If ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

MERCY AND COMPASSION.

[2] Thus speaketh the Lord of Hosts, saying, Show mercy and compassion every man to his brother.

[3] Be ye all of one mind, having compassion one of another; love as brethren; be pitiful; be courteous.

[4] Be ye merciful, as your Father also is merciful.

[5] Bear ye one another's burdens, and so fulfil the law of Christ.

[6] Comfort the feeble-minded, support the weak, be patient towards all men, with long-suffering, forbearing one another in love.

[7] We that are strong ought to bear the infirmities of the weak, and not to please ourselves.

[8] Pure religion is this, to visit the fatherless and widows in their affliction.

[9] Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

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[1] Matt. vi. 14, 15. [2] Zech. vii. 9. [3] 1 Pet. iii.
[4] Luke vi. 36. [5] Gal. vi. 2. [6] 1 Thess. v. 14. Eph. iv
[7] Rom. xv. 1. [8] James i. 27. [9] Heb. xiii. 23.

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[1] Deliver the spoiled out of the hand of the oppressor.

[2] If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? And shall not he render to every man according to his works?

[3] Thou shalt not vex a stranger; nor afflict any widow or fatherless child.

[4] Thou shalt not curse the deaf, nor put a stumbling-block before the blind.

[5] Blessed are the merciful, for they shall obtain mercy: *but* he shall have judgment without mercy, that hath showed no mercy.

[6] The merciful man doth good unto his own soul: but he that is cruel, troubleth his own flesh; and he that is glad at calamities, shall not be unpunished.

[7] Woe unto them that are at ease in Sion, *and* are not grieved for the affliction of Joseph.

Particularly to the Poor.

[8] If there be among you a poor man of one of thy brethren, thou shalt not harden thy heart, nor shut thy hand from thy poor brother: but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him; because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

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[1] Jer. xxii. 3. [2] Prov. xxiv. 11, 12. [3] Exod. xxii. 21, 22. [4] Lev. xix. 14. [5] Matt. v. 7. James ii. 13. [6] Prov. xi. 17. Prov. xvii. 5. [7] Amos vi. 1. 6. [8] Deut. xv. 7, 8. 10.

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[1] Deal thy bread to the hungry, and bring the poor that are cast out of thy house; when thou seest the naked cover him; and hide not thyself from thine own flesh. Then shall thy light break forth as the morning, and thine health shall spring forth speedily.

[2] Charge them that are rich in this world, that they do good, that they be rich in good works; ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come.

[3] Give alms of such things as ye have; and behold all things are clean unto you.

[4] Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations.

[5] When thou makest a feast, call the poor, the maimed, the lame, and the blind, for they cannot recompense thee: but thou shalt be recompensed at the resurrection of the just.

[6] Thou shalt not glean thy field, nor thy vineyard; thou shalt leave them to the poor and stranger.

[7] Let every one of you lay by him in store, as God hath prospered him; remembering the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

[8] The righteous considereth the cause of the poor, but the wicked regardeth not to know it.

[9] The brethren of the poor do hate him, his friends go far from him; he pursueth them with words, yet they are wanting to him: *but* the righteous showeth

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[1] Isa. lviii. 7, 8. [2] 1 Tim. vi. 17, 18, 19. [3] Luke xi. 41.
[4] Luke xvi. 9. [5] Luke xiv. 13, 14. [6] Lev. xix. 10. 9, 10
[7] 1 Cor. xvi. 2. Acts xx. 35. [8] Prov. xxix. 7. [9] Prov xix. 7. Psal. xxxvii. 21. 26. Job xxxi. 16, 17. 19. 15.

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mercy, and giveth; he is ever merciful, and lendeth. He withholdeth not the poor from their desire, nor causeth the eyes of the widow to fail: He eateth not his morsel alone, *but* the fatherless eateth thereof; *neither* will he see any perish for want of clothing, or any poor without covering. *For he saith,* Did not he that made me in the womb, make him? Did not one fashion us in the womb?

[1] If a brother or sister be naked, and destitute of daily food; and one of you say unto them, Depart in peace, be ye warmed and filled: notwithstanding ye give them not those things which are needful to the body, what doth it profit?

[2] He that giveth, let him do it with simplicity: he that showeth mercy, with cheerfulness; distributing to the necessity of saints.

[3] He which soweth sparingly, shall reap also sparingly, and he which soweth bountifully, shall reap also bountifully. Every man, according as he purposeth in his heart, so let him give, not grudgingly or of necessity; for God loveth a cheerful giver.

[4] Take heed that ye do not your alms before men, to be seen of them, that ye may have glory of men: but when thou dost thine alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret, and thy Father which seeth in secret, himself shall reward thee openly.

[5] Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. *But* whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

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[1] James ii. 15, 16. [2] Rom. xii. 8. 13. [3] 2 Cor. ix. 6, 7.
[4] Matt. vi. 1, 2, 3, 4. [5] Psal. xli. 1. Prov. xxi. 13.

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[1] He that hath pity upon the poor, lendeth unto the Lord, and that which he hath given, will he pay him again.

[2] God is not unrighteous to forget your work and labour of love, which ye have showed towards his name, in that ye have ministered to the saints, and do minister.

[3] *Whosoever shall* see *any of the disciples of Christ* an hungred or athirst, or a stranger, or naked, or sick, or in prison, and *shall* minister unto him; when the Son of man shall come in his Glory, he shall say unto them, Inasmuch as ye have done *thus* unto one of the least of these my brethren, ye have done it unto me, and they shall go into life eternal.

[4] He that giveth unto the poor shall not lack; but he that hideth his eyes shall have many a curse.

[5] Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him.

[6] Whoso mocketh the poor, reproacheth his Maker; but he that honoureth him hath mercy on the poor.

CANDOUR.

[7] Judge not, that ye be not judged: condemn not, *that* ye be not condemned: for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. *In Judging.*

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[1] Prov. xix. 17. [2] Heb. vi. 10. [3] Matt. xxv. 44. 31. 40. 46. [4] Prov. xxviii. 27. [5] 1 John iii. 17. [6] Prov. xvii. 5. Prov. xiv. 31. [7] Matt. vii. 1. Luke vi. 37. Matt. vii. 2.

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[1] Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man *that hath done well* have praise of God.

[2] Who art thou that judgest another man's servant? To his own master he standeth or falleth,

[3] But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of Christ.

[4] So then every one of us shall give account of himself to God; let us not therefore judge one another any more.

[5] Judge not according to the appearance: but judge righteous judgment.

[6] Charity thinketh no evil, believeth all things, hopeth all things; rejoiceth not in iniquity, but rejoiceth in the truth.

[7] One believeth that he may eat all things; another who is weak eateth herbs: let not him that eateth, despise him that eateth not; and let not him that eateth not, judge him that eateth.

[8] Take no heed unto all words that are spoken, lest thou hear thy servant curse thee. For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

[9] Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye.

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[1] 1 Cor. iv. 5. [2] Rom. xiv. 4. [3] Rom. xiv. 10.
[4] Rom. xiv. 12, 13. [5] John vii. 24. [6] 1 Cor. xiii. 4, 5.
7. 6. [7] Rom. xiv. 2, 3. [8] Eccles. vii. 21, 22. [9] Matt. vii.
2 5.

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[1] Thou art inexcusable, O man, whosoever thou art that judgest, *when* thou that judgest dost the same things; for wherein thou judgest another, thou condemnest thyself. And thinkest thou this, O man, that judgest them which do such things, and dost the same, that thou shalt escape the judgment of God?

[2] He that is without sin among you, let him first cast a stone at *his neighbour*.

[3] Speak evil of no man. *In Speaking.*

[4] Speak not evil one of another, brethren; *for* he that speaketh ill of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law.

[5] Thou shalt not raise a false report.

[6] He that covereth a transgression, seeketh love; but he that repeateth a matter, separateth very friends.

[7] He that uttereth a slander is a fool.

[8] The lips of the righteous know what is acceptable; but the mouth of the wicked speaketh frowardness.

[9] Lord, who shall abide in thy tabernacle? He that backbiteth not with his tongue, nor taketh up a reproach against his neighbour.

[10] All that watch for iniquity shall be cut off; *and they* that make a man an offender for a word.

[11] Whoso privily slandereth his neighbour, he shall be cut off. *And* revilers shall not inherit the kingdom of God.

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[1] Rom. ii. 1. 3. [2] John viii. 7. [3] Titus iii. 2.
[4] James iv. 11. [5] Exod. xxiii. 1. [6] Prov. xvii. 9.
[7] Prov. x. 18. [8] Prov. x. 32. [9] Psal. xv. 1. 3. [10] Prov. xxix. 20, 21. [11] Psal. ci. 5. 1 Cor. vi. 10.

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[1] The wicked shall be ashamed, and put to silence, which speak grievous things proudly and contemptuously against the righteous.

TRUTH AND SINCERITY.

[2] Lie not one to another; seeing ye have put off the old man with his deeds. *But* speak the truth in love.

[3] Put away lying, *and* speak every man truth with his neighbour; for we are members one of another.

[4] Lay aside all guile and hypocrisies. Keep thy tongue from evil, and thy lips from speaking guile.

[5] As God is true, *let* not your word toward *one another* be yea and nay.

[6] Of whom hast thou been afraid, that thou hast lied, and hast not remembered me, (saith the Lord) nor laid it to thy heart?

[7] He that hateth, dissembleth with his lips, and layeth up deceit within him: he blessed with his mouth, but curseth inwardly; speaking lies in hypocrisy.

[8] As a madman who casteth firebrands, arrows, and death; so is the man that deceiveth his neighbour, and saith, Am I not in sport?

[9] A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin.

[10] A man that flattereth his neighbour, spreadeth a net for his feet.

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[1] Psal. xxxi. 17, 18. [2] Col. iii. 9. Eph. iv. 15. [3] Eph. iv. 25. [4] 1 Pet. ii. 1. Psal. xxxiv. 13. [5] 2 Cor. i. 18. [6] Isa. lvii. 11. [7] Prov. xxvi. 24. Psal. lxii. 4. 1 Tim. iv. 2. [8] Prov. xxvi. 18, 19. [9] Prov. xxvi. 28. [10] Prov. xxix. 5.

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[1] A wicked doer giveth heed to false lips, and a liar giveth ear to a naughty tongue.

[2] A double-minded man is unstable in all his ways.

[3] He that saith unto the wicked, Thou art righteous, him shall the people curse; nations shall abhor him.

[4] Whose hatred is covered by deceit, his wickedness shall be showed before the whole congregation.

[5] The lip of truth shall be established for ever: but a lying tongue is but for a moment: *for* the mouth of them that speak lies shall be stopped.

[6] Lying lips are an abomination to the Lord; but they that deal truly are his delight.

[7] The Lord shall destroy them which speak peace to their neighbours, but mischief is in their hearts.

[8] All liars shall have their part in the lake which burneth with fire and brimstone.

EDIFICATION.

In general.

[9] Comfort yourselves together, and edify one another.

[10] Let us follow after the things wherewith one may edify another. Let all things be done to edifying.

[11] Let us consider one another, to provoke unto love and to good works; and so much the more, as we see the day approaching.

[12] Let every one of us please his neighbour, for his good to edification, not seeking our own profit, but the profit of many, that they may be saved. For even Christ pleased not himself.

[13] All things are lawful for me, but all things edify not.

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[1] Prov. xvii. 4. [2] James i. 8. [3] Prov. xxiv. 24. [4] Prov. xxvi. 26. [5] Prov. xii. 19. Psal. lxiii. 11. [6] Prov. xii. 22. [7] Psal. xxi. 5. 3. [8] Rev. xxi. 8. [9] 1 Thess. v. 11. [10] Rom. xiv. 19. 1 Cor. xiv. 26. [11] Heb. x. 24, 25. [12] Rom. xv. 2. 1 Cor. x. 33. Rom. xv. 3. [13] 1 Cor. x. 23.

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[1] Strive not about words to no profit, but to the subverting of the hearers.

[2] Let no corrupt communication proceed out of your mouth, but that which is good, to the use of edifying, that it may minister grace to the hearers.

[3] Strengthen ye the weak hands, and confirm the feeble knees. Speak a word in season to him that is weary; *and let* thy words uphold him that is fallen.

[4] If a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted.

[5] Of some have compassion, making a difference; and others save with fear, pulling them out of the fire.

[6] Confess your faults one to another; *and* submit yourselves one to another, in the fear of God.

[7] He that winneth souls is wise.

[8] Brethren, if any of you do err from the faith, and one convert him, let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

By Instruction. [9] Have compassion on the ignorant, and on them that are out of the way; for that *ye* yourselves also are compassed with infirmity.

[10] Instruct them that oppose themselves; cause them to understand wherein they have erred; and make them know the certainty of the words of truth: *that* they that err in spirit may come to understanding; and they that murmur, may learn the doctrine. *For* how forcible are right words!

[11] Give not that which is holy unto the dogs! nei-

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[1] 2 Tim. ii. 14. [2] Eph. iv. 29. [3] Isa. xxxv. 3. Isa. l. 4. Job iv. 4. [4] Gal. vi. 1. [5] Jude 22, 23. [6] James v. 16. Eph. v. 21. [7] Prov. xi. 30. [8] James v. 19, 20. [9] Heb. [10] 2 Tim. ii. 25. Job vi. 24. Prov. xxii. 21. Isa. xxix. vi. 25. [11] Matt. vii. 6. Jer. vii. 10.

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ther cast ye your pearls before swine; lest they trample them under their feet, and turn again and rend you. Behold the word of the Lord is to them a reproach, they have no delight in it.

[1] Am I therefore become your enemy, because I tell you the truth?

[2] Give instruction to a wise man, and he will be yet wiser; teach a just man, and he will increase in learning.

[3] Woe unto you *that* have taken away the key of knowledge. Ye entered not in yourselves, and them that were entering in ye hindered.

[4] Exhort one another daily, while it is called to day; lest any of you be hardened through the deceitfulness of sin. *Admonition.*

[5] Be not negligent to put *one another* always in remembrance of these things *which* pertain unto life and godliness, though ye know them, and be established in the present truth.

[6] Ye also *that* are full of goodness, *and* filled with all knowledge, admonish one another.

[7] If any man obey not the word of God, note that man, and have no company with him, that he may be ashamed; yet count him not as an enemy, but admonish him as a brother.

[8] Warn them that are unruly.

[9] We must all appear before the judgment-seat of Christ, that every one may receive according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men.

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[1] Gal. iv. 16. [2] Prov. ix. 9. [3] Luke xi. 52.
[4] Heb. iii. 13. [5] 2 Pet. i. 12. iii. 12. [6] Rom. xv. 14.
[7] 2 Thess. iii. 14, 15. [8] 1 Thess. v. 14. [9] 2 Cor. v. 10, 11.

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Reproof. [1] Thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

[2] Reprove not a scorner lest he hate thee. Rebuke a wise man and he will love thee.

[3] He that refuseth reproof erreth. He that hateth reproof is brutish: *but* he that regardeth reproof shall be honoured.

[4] He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy.

[5] He that rebuketh a man, afterwards shall find more favour than he that flattereth with his tongue.

[6] Open rebuke is better than secret love: *for* faithful are the wounds of a friend.

[7] As an ornament of fine gold, so is a wise reprover upon an obedient ear.

[8] Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil, which shall not break my head.

[9] A scorner loveth not one that reproveth him; neither will he go unto the wise.

[10] He that reproveth a scorner, getteth to himself shame.

[11] A reproof entereth more into a wise man, than a hundred stripes into a fool.

Giving no Offence. [12] Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God.

[13] Let no man put a stumbling-block, or an occasion to fall, in his brother's way.

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[1] Lev. xix. 17. [2] Prov. ix. 8. [3] Prov. x. 17. Prov. xii. 1. Prov. xiii. 8. [4] Prov. xxix. 1. [5] Prov. xxviii. 23. [6] Prov. xxvii. 5, 6. [7] Prov. xxv. 12. [8] Psal. cxli. 5. [9] Prov. xv. 12. [10] Prov. ix. 7. [11] Prov. xvii. 10. [12] Cor. x. 32. [13] Rom. xiv. 13.

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[1] Take heed lest by any means your liberty become a stumbling-block to them that are weak.

[2] Him that is weak in the faith receive ye; but not to doubtful disputations.

[3] It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak. For if any man see thee which hast knowledge *do such things*, shall not the conscience of him that is weak be emboldened *to do the same?* And through thy knowledge shall thy weak brother perish, for whom Christ died?

[4] If *therefore* thy brother be grieved with thy meat, now walkest thou not charitably: destroy not him with thy meat, for whom Christ died.

[5] When ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

[6] Hast thou faith? have it to thyself before God. All things indeed are pure; but it is evil for that man who eateth with offence.

[7] Woe unto him that giveth his neighbour drink; that putteth thy bottle to him, and maketh him drunk.

[8] Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit.

[9] Be thou an example of the believers, in word, in conversation, in charity, in faith, in purity. *Setting a good Example.*

THE DUTIES OF HUSBANDS AND WIVES.

[10] *When* woman was taken out of man; and *afterwards* brought unto the man to be *Husbands.*

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[1] 1 Cor. viii. 9. [2] Rom. xiv. 1. [3] Rom. xiv. 21. 1 Cor. viii. 10, 11. [4] Rom. xiv. 15. [5] 1 Cor. viii. 12. [6] Rom. xiv. 22. 20. [7] Hab. ii. 15. [8] Prov. xxviii. 10. [9] 1 Tim. iv. 12. [10] Gen. ii. 23. 22. 18. 23, 24.

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an help-meet for him; Adam said, This is now bone of my bones, and flesh of my flesh. Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh.

[1] He which made them at the beginning, made them male and female; and said, for this cause shall a man leave father and mother, and shall cleave to his wife, and they twain shall be one flesh. Wherefore they are no more twain but one flesh: what therefore God hath joined together let no man put asunder.

[2] Moses, because of the hardness of their hearts, suffered *the Jews* to give a writing of divorcement, and to put away their wives; but from the beginning it was not so. *And* Christ now says unto us, Whosoever shall put away his wife, except it be for fornication, causeth her to commit adultery. *And if* he shall marry another, he committeth adultery: and whosoever shall marry her that is put away *or* divorced, committeth adultery.

[3] If any brother have a wife that believeth not, and she be pleased to dwell with him, let him not put her away. For how knowest thou, O man, whether thou shalt save thy wife?

[4] Husbands, love your wives, and be not bitter against them.

[5] Let every one of you in particular so love his wife even as himself: so ought men to love their wives as their own bodies. He that loveth his wife, loveth himself; for no man ever yet hated his own

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[1] Matt. xix. 4, 5, 6. [2] Matt. xix. 8. 7, 8, 9. Matt. v. 32. Matt. xix. 9. Matt. v. 32. [3] 1 Cor. vii. 12. 16. [4] Col iii. 19. [5] Eph. v. 33. 28, 29.

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flesh, but nourisheth and cherisheth it, even as the Lord the Church.

[1] Husbands love your wives, even as Christ also loved the church, and gave himself for it; for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

[2] Ye husbands, dwell with your wives according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life.

[3] Drink waters out of thine own cistern: let thy fountain be blessed, and rejoice with the wife of thy youth, and be thou satisfied always with her love. *For* she is thy companion, and the wife of thy covenant.

[4] Embrace not the bosom of a stranger. Take heed to your spirit; and let none deal treacherously against the wife of his youth.

[5] The woman which hath an husband, is bound by the law to her husband, so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then, if while her husband liveth she be married to another man, she shall be called an adulteress: but if her husband be dead, she is freed from that law; so that she is no adulteress, though she be married to another man. *Wives.*

[6] Let not the wife depart from her husband: but and if she depart, let her remain unmarried, or be reconciled to her husband.

[7] The woman which hath an husband that be-

[1] Eph. v. 25. 30, 31. [2] 1 Pet. iii. 7. [3] Prov. v. 15, 18, 19. Mal. ii. 14. [4] Prov. v. 20. Mal. ii. 15. [5] Rom. vii. 2, 3. [6] 1 Cor. vii. 10, 11. [7] 1 Cor. vii. 13. 16.

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leaveth not, if he be pleased to dwell with her, let her not leave him. For what knowest thou, O wife, whether thou shalt save thy husband.

[1] Wives submit yourselves unto your own husbands, as unto the Lord: for the husband is the head of the wife, even as Christ is the head of the church. Therefore as the church is subject unto Christ, so let the wives be to their own husbands, in every thing.

[2] Let the wife see that she reverence her husband.

[3] Let the woman learn in silence with all subjection. The woman is not suffered to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve; and Adam was not deceived, but the woman being deceived, was *first* in the transgression.

[4] Ye wives be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives, while they behold your chaste conversation coupled with fear.

[5] For after this manner, in the old time, the holy women who trusted in God were in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him lord: whose daughters ye are as long as ye do well.

[6] A virtuous woman is a crown to her husband; but she that maketh ashamed is as rottenness in his bones.

[7] The strange woman who forsaketh the guide of her youth, and forgetteth the covenant of her God,

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[1] Eph. v. 22, 23, 24. [2] Eph. v. 33. [3] 1 Tim. ii. 11, 12, 13, 14. [4] 1 Pet. iii. 1, 2. [5] 1 Pet. iii. 5, 6. [6] Prov. xii. 4. [7] Prov. ii. 16, 17, 18.

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her house inclineth unto death, and her paths unto the dead.

[1] The contentions of a wife are a continual dropping.

[2] A prudent wife is from the Lord. The heart of her husband doth safely trust in her: she will do him good and not evil all the days of her life. She openeth her mouth with wisdom, and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up, and call her blessed; her husband also, and he praiseth her.

PARENTS AND CHILDREN.

Parents.

[3] Ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord; having them in subjection with all gravity.

[4] The words which God hath commanded you, ye shall lay up in your heart; and ye shall teach them diligently unto your children. *And* ye shall command your children and your household after you, to keep the way of the Lord, to do justice and judgment, *and* to observe to do all the words of his law.

[5] Train up a child in the way he should go; and when he is old he will not depart from it.

[6] Chasten thy son betimes, while there is hope; and let not thy soul spare for his crying: *for* foolishness is bound to the heart of a child; but the

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[1] Prov. xix. 13. [2] Prov. xix. 14. Prov. xxxi. 11, 12. 26, 27, 28. [3] Eph. vi. 4. 1 Tim. iii. 4. [4] Deut. vi. 6. Deut. xi. 18. Deut. vi. 7. Gen. xviii. 19. Deut. xxxi. 12. [5] Prov. xxii. 6. [6] Prov. xix. 18. Prov. xiii. 24. Prov. xix. 18. Prov. xxii. 15. Prov. xxix. 15. Prov. xxiii. 13, 14.

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rod and reproof give wisdom. *And if thou* withhold not correction, thou shalt deliver his soul from hell.

[1] Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul; but a child left to himself bringeth his mother to shame.

[2] Fathers, provoke not your children to anger, lest they be discouraged.

[3] Do not prostitute thy daughter, to cause her to be a whore, lest the land become full of wickedness.

[4] The children ought not to lay up for the parents, but the parents for the children.

[5] If any provide not for those of his own house, he hath denied the faith, and is worse than an infidel.

[6] When a man maketh his sons to inherit that which he hath, he shall give his first-born a double portion of all that he hath; for he is the beginning of his strength; the right of the first-born is his.

[7] A good man leaveth an inheritance to his children's children.

Children. [8] Children, obey your parents in the Lord; for this is right. Obey your parents in all things; for this is well-pleasing to the Lord.

[9] Honour thy father and thy mother (which is the first commandment with promise) that it may be well with thee, and thou mayest live long on the earth.

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[1] Prov. xxix. 17. 15. [2] Col. iii. 21. [3] Lev. xiv. 29.
[4] 2 Cor. xii. 14. [5] 1 Tim. v. 8. [6] Deut. xxi. 16, 17.
[7] Prov. xiii. 22. [8] Eph. vi. 1. Col. iii. 20. [9] Eph. vi. 2, 3.

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My son, hear the instruction of thy father, and forsake not the law of thy mother.

[2] Ye shall fear, every man, his mother, and his father.

[3] Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.

[4] The eye which mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

[5] Cursed be he that setteth light by his father or his mother.

[6] He that wasteth his father, and chaseth away his mother, is a son that causeth shame, and bringeth reproach.

[7] A wise son maketh a glad father; but a foolish son is the heaviness of his mother.

MASTERS AND SERVANTS.

[8] Masters, give unto your servants that which is just and equal, forbearing threatening, knowing that ye also have a master in heaven; neither is there respect of persons with him. *Masters.*

[9] Despise not the cause of thy man-servant, or of thy maid-servant when they contend with thee. Did not he that made thee in the womb, make him? And did not one fashion us *all* in the womb?

[10] Ye shall not rule one over another with rigour; *for ye are* brethren.

[11] Woe unto him that useth his neighbour's service without wages, and giveth him not for his work.

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[1] Prov. i. 8. [2] Lev. xix. 3. [3] Prov. xx. 20. [4] Prov. xxx. 17. [5] Deut. xxvii. 16. [6] Prov. xix. 26. [7] Prov. x. 1. [8] Col. iv. 1. Eph. vi. 9. [9] Job xxxi. 13. 15. [10] Lev. xxv. 46. [11] Jer. xxii. 13.

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[1] He that troubleth his own house shall inherit the wind.

Servants. [2] Servants be obedient to them that are your masters according to the flesh; not with eye-service, as men-pleasers, but in singleness of heart, fearing God; *and* as the servants of Christ, doing the will of God from the heart; with good-will doing service as to the Lord, and not to men: knowing that whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free.

[3] Servants obey your masters in all things, and please them well in all things: not answering again, nor purloining, but showing all good fidelity.

[4] Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward: for this is thank-worthy, if a man for conscience-sake towards God endure grief, suffering wrongfully.

[5] Be content with your wages.

[6] They that have believing masters, let them not despise them because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit.

[7] Let as many servants as are under the yoke, count their own masters worthy of all honour, that the name of God, and his doctrine, be not blasphemed.

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[1] Prov. xi. 29. [2] Eph. vi. 5. Col. iii. 22. Eph. vi. 6, 7, 8. [3] Col. iii. 22. Titus ii. 9, 10. [4] 1 Pet. ii. 18, 12. [5] ¶ Luke iii. 14. [6] 1 Tim. vi. 2. [7] 1 Tim. vi. 1.

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THE DUTIES OF MAGISTRATES AND SUBJECTS.

Magistrates.

[1] The judges and officers *that shall* be rulers over you, *shall* be able men, such as fear God, men of truth, hating covetousness. *And they* shall judge the people at all seasons, *and* hear the causes between their brethren, and judge righteously between every man and his brother, and the stranger that is with him.

[2] They shall not wrest judgment; they shall not respect persons in judgment; but they shall hear the small as well as the great. They shall not respect the person of the poor; nor honour the person of the mighty; neither take a gift; for a gift doth blind the eyes of the wise, and pervert the words of the righteous. They shall not be afraid of the face of man, for the judgment is God's.

[3] Take heed what ye do, *ye that are* judges; for ye judge not for man, but for the Lord, who is with you in the judgment. Wherefore let the fear of the Lord be upon you; *and* judge not unjustly, nor accept the persons of the wicked, *nor* overthrow the righteous in judgment: defend the poor and fatherless: do justice to the afflicted and needy, *and* deliver them out of the hand of the wicked.

[4] And what cause soever shall come to you of your brethren between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them, that they trespass not against the Lord, and so wrath come upon you and upon your brethren.

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[1] Deut. xvi. 18. Deut. i. 13. Exod. xviii. 21, 22. Deut. i. 16.
[2] Deut. xvi. 19. Deut. i. 17. Lev. xix. 15. Deut. xvi. 19. Deut. i. 17. [3] 1 Chron. xix. 6, 7. Psal. lxxxii. 2. Prov. xviii. 5. Psal. lxxxii. 3, 4. [4] 2 Chron. xix. 10.

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[1] Thus shall ye do in the fear of the Lord faithfully, and with a perfect heart.

[2] If there be a controversy between men, and they come unto judgment, that the judges may judge them, then they shall justify the righteous, and condemn the wicked. And if the wicked man be worthy to be beaten, the judge shall cause him to be beaten before his face, according to his fault, by a certain number *of stripes;* lest if he exceed, and beat him above these with many stripes; then thy brother should seem vile unto thee.

[3] The fathers shall not be put to death for the children; neither shall the children be put to death for the fathers; every man shall be put to death for his own sin.

[4] Woe unto them that decree unrighteous decrees, and that write grievousness, which they have prescribed; to turn aside the needy from judgment, and to take away the right from the poor, the widows, and the fatherless.

[5] He that ruleth over men must be just; ruling in the fear of God.

[6] If a ruler hearken to lies, all his servants are wicked; therefore the law is slacked, and judgment doth never go forth; for the wicked doth compass about the righteous, therefore wrong judgment proceedeth, *and then* a man's gift maketh room for him, and bringeth him before great men.

[7] Many seek the ruler's favour; but every man's judgment cometh from the Lord.

[8] When the righteous are in authority, the people

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[1] 2 Chron. xix. 9. [2] Deut. xxv. 1, 2, 3. [3] Deut. xxiv. 16.
[4] Isa. x. 1, 2. [5] 2 Sam. xxiii. 3. [6] Prov. xxix. 12.
Heb. i. 4. Prov. xviii. 16. [7] Prov. xxix. 26. [8] Prov. xxix. 2.

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rejoice; but when the wicked beareth rule, the people mourn.

[1] When the king sitteth upon the throne of his kingdom, the book of the law of God shall be with him, and he shall read therein all the days of his life, that he may learn to fear the Lord his God; to keep all the words of his law, and his statutes, to do them; that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right or to the left; to the end that he may prolong his days in his kingdom, he and his children.

[2] It is abomination to kings to commit wickedness; for the throne is established by righteousness.

[3] The prince shall not take of the people's inheritance by oppression, to thrust them out of their possession.

[4] The honour of kings is to search out a matter.

[5] It is not for kings to drink wine, nor for princes strong drink; lest they drink and forget the law, and pervert the judgment of any of the afflicted.

[6] Mercy and truth preserve the king, and his throne is upholden by mercy.

[7] Take away the wicked from before the king, and his throne shall be established by righteousness.

[8] A wise king that sitteth in the throne of judgment, scattereth away all evil with his eyes. He delivereth the spoiled out of the hand of the op-

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[1] Deut. xvii. 18, 19, 20. [2] Prov. xvi. 12. [3] Ezek. xlvi. 18. [4] Prov. xxv. 2. [5] Prov. xxxi. 4, 5. [6] Prov. xx. 28. [7] Prov. xxv. 5. [8] Prov. xx. 26. 8. Jer. xxii. 3. Ezek. xlv. 9.

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pressor; he removeth violence and spoil, and taketh away factions from the people.

[1] As a roaring lion and a ranging bear, so is a wicked ruler over the poor people.

[2] The prince that wanteth understanding is also a great oppressor; *and* he that receiveth gifts overthroweth the land; but he that hateth covetousness shall prolong his days.

[3] Hear this, ye heads and princes, that abhor judgment, and pervert all equity.

[4] For the transgression of a land many are the princes thereof.

Subjects. [5] Let every soul be subject unto the higher powers; for there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation: for rulers are not a terror to good works, but to the evil. Wilt thou not then be afraid of the power? Do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For this cause pay you tribute also; for they are God's ministers, attending continually upon this very thing.

[6] Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king as

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[1] Prov. xxviii. 15. [2] Prov. xxviii. 16. Prov. xxix. 4. Prov. xxviii. 16. [3] Micah iii. 9. [4] Prov. xxviii. 2. [5] Rom. xiii. 1, 2, 3, 4, 5, 6. [6] 1 Pet. ii. 13, 14. 16.

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supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. As free, and not using your liberty for a cloke of maliciousness, but as the servants of God.

[1] Be subject to principalities and powers; and obey magistrates.

[2] According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do.

[3] Honour the king.

[4] Render unto Cæsar the things which are Cæsar's.

[5] Fear thou the Lord and the king, and meddle not with them that are given to change.

[6] Who can stretch forth his hand against the Lord's anointed, and be guiltless?

[7] Thou shalt not revile the gods, nor curse, *or* speak evil of the ruler of thy people.

[8] Curse not the king, no, not in thy thought.

[9] Where the word of a king is, there is power; and who may say unto him, What dost thou? *But* by long forbearing is a prince persuaded.

[10] Is it fit to say to a king, Thou art wicked? and to princes, Ye are ungodly?

[11] The king's wrath is as the roaring of a lion; whoso provoketh him to anger, sinneth against his own soul.

[12] Presumptuous are they and self-willed, *that*

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[1] Titus iii. 1. [2] Deut. xvii. 11. [3] 1 Pet. ii. 17.
[4] Matt. xxii. 21. [5] Prov. xxiv. 21. [6] 1 Sam. xxvi. 9.
[7] Exod. xxii. 28. Acts xxiii. 5. [8] Eccles. x. 20. [9] Eccles. viii. 4. Prov. xxv. 15. [10] Job xxxiv. 18. [11] Prov. xix. 12. Prov. xx. 2. [12] 2 Pet. ii. 10.

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despise government, *and* are not afraid to speak evil of dignities.

[1] Whosoever will not do the law of God, and the law of the king, let judgment be executed speedily upon him; whether it be unto death or to banishment, or to confiscation of goods, or to imprisonment.

THE DUTIES OF THE MINISTERS OF CHRIST.

[2] *Those that* have received the ministry of the word, are to be accounted of as the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required of stewards, that a man be found faithful.

[3] Having then the ministry given to them, let them wait on their ministering. He that teacheth, on teaching; he that exhorteth, on exhortation; he that ruleth, let him do it with diligence: for they are labourers together with God, *and we to whom they minister* are God's husbandry; *we* are God's buildings: not that they have dominion over our faith, but are helpers of our joy. For by faith we stand.

[4] They are ambassadors for Christ, as though God did beseech us by them: they pray us in Christ's stead, *to* be reconciled to God. *And* as workers together with him they beseech us, that we receive not the grace of God in vain.

[5] *Let them therefore* take heed to the ministry which they have received in the Lord, that they fulfil it; not abusing their power in the Gospel; giving no offence in any thing, that the ministry

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[1] Ezra vii. 26. [2] Col. iv. 17. Acts vi. 4. 1 Cor. iv. 1, 2. [3] Rom. xii. 6, 7. 6. 8. 1 Cor. iii. 9. 2 Cor. i. 24. [4] 2 Cor. v. 20. 2 Cor. vi. 1. [5] Col. iv. 17. 1 Cor. ix. 18. 2 Cor. vi. 3. 1 Cor. ix. 12. 2 Cor. vi. 4.

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be not blamed. Suffering all things, lest they should hinder the Gospel of Christ: *and* in all things approving themselves as the ministers of God.

[1] Let them minister, as of the ability which God giveth; behaving themselves holily and justly, and unblameably, among them that believe: *and* walking in wisdom among them that are without; that God in all things may be glorified, through Jesus Christ.

[2] He that hath my word, saith the Lord, let him speak my word faithfully.

[3] Let him speak as the oracles of God; preaching the kingdom of God, and teaching those things which concern the Lord Jesus, with all confidence and boldness.

[4] We are not, *(saith St. Paul)* as many, which corrupt the word of God; but as of sincerity, but as of God, in the sight of God, speak we in Christ. Not handling the word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. Our exhortation is not of deceit, nor of uncleanness, nor in guile; but as we are allowed of God to be put in trust with the Gospel, even so we speak, not as pleasing men, but God, which trieth our hearts. Neither at any time used we flattering words, nor a cloke of covetousness, nor of men sought we glory. For we preach not ourselves, but Christ Jesus the Lord.

[5] I have made thee a watchman unto the house of Israel, saith the Lord; therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely

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[1] 1 Pet. iv. 11. 1 Thess. ii. 10. Col. iv. 5. 1 Pet. iv. 11. [2] Jer. xxiii. 28. [3] 1 Pet. iv. 11. Acts xxviii. 31. Acts iv. 29. [4] 2 Cor. ii. 17. 2 Cor. iv. 2. 1 Thess. ii. 3, 4, 5, 6. 2 Cor. iv. 5. [5] Ezek. iii. 17, 18, 19.

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die, and thou givest him not warning, nor speakest to warn the wicked man from his wicked way, to save his life; the same wicked man shall die in his iniquity, but his blood will I require at thy hand: yet if thou warn the wicked, and he turn not from his wickedness, he shall die in his iniquity; but thou hast delivered thy soul.

[1] Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

[2] Thou shalt speak my words unto them, whether they will hear, or whether they will forbear. Precept must be upon precept, precept upon precept, line upon line, line upon line, here a little, and there a little.

[3] Preach the word: be instant, in season, out of season.

[4] Reprove, rebuke, exhort, with all long-suffering and doctrine. Watch thou in all things; do the work of an Evangelist; make full proof of thy ministry; confirming the souls of the disciples, and exhorting them to continue in the faith.

[5] Be not negligent to stir the brethren up, by putting them always in remembrance of those things that pertain unto life and godliness, though they know them, and be established in the present truth. *And* exhort, comfort, and charge every one of them, (as a father doth his children) that they would walk worthy of God, who hath called them unto his kingdom and glory. So shalt thou be a good minister of Jesus Christ; for in doing this thou shalt both save thyself, and them that hear thee.

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[1] Isa. lviii. 1. [2] Ezek. ii. 7. Isa. xxviii. 10. [3] 2 Tim. iv. 2. [4] 2 Tim. iv. 2. 5. Acts xiv. 22. [5] 2 Pet. i. 12, 13. 3. 12. 1 Thess. ii. 11, 12. 1 Tim. iv. 6. 16.

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[1] Study *therefore* to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. *And* take heed unto thyself and unto thy doctrine; lest that by any means, when thou hast preached to others, thou thyself shouldest be a cast-away.

[2] Thou which teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege? *Be thou not of the number of those who* say, and do not: *who* bind heavy burdens, and grievous to be borne, and lay them on men's shoulders, but they themselves will not move them with one of their fingers.

[3] God having in due times manifested his word through preaching; *and this being* written for our learning in the Scriptures; *let those to whom* the word is committed, according to the commandment of God our Saviour, open the book in the sight of all the people, and read in the book, in the law of God distinctly, and give the sense, and cause them to understand the reading.

[4] The priests shall teach the people the difference between the holy and the profane; and cause them to discern between the unclean and the clean.

[5] They shall be holy unto their God, and not profane the name of their God; for the bread of their God they do offer. And the Lord hath chosen them to minister unto him, and to bless in the name of the Lord.

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[1] 2 Tim. ii. 15. 1 Tim. iv. 16. 1 Cor. ix. 27. [2] Rom. ii. 21, 22. Matt. xxiii. 3, 4. [3] Titus i. 2, 3. Rom. xv. 4. Titus i. 3. Nehem. viii. 5. 8. [4] Ezek. xliv. 15. 23. [5] Lev. xxi. 6. Deut. xxi. 5.

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[1] Let the elders of the Church feed the flock of God which is among them, taking the oversight thereof, not by constraint, but willingly: not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being examples to the flock. And when the chief Shepherd shall appear, they shall receive a crown of glory that fadeth not away.

[2] Take heed unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers. For grievous wolves shall enter in among you, not sparing the flock; also of your ownselves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember this warning.

[3] Thus saith the Lord God: woe be unto the pastors that destroy and scatter the sheep of my pasture.

[4] Woe be to the shepherds that feed themselves, but feed not the flock; that have not strengthened the diseased; neither have healed that which was sick; neither have bound up that which was broken; neither have brought again that which was driven away; neither have sought that which was lost; but with force and with cruelty have ruled them.

[5] *Woe be to* the priests that have violated my law, and have profaned my holy things; *that* are departed out of the way, *and* have caused many to stumble at the law, *and* have corrupted my covenant. I also will make them contemptible and base before all the people, according as they have not kept my ways, but have been partial in the law.

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[1] 1 Pet. v. 1, 2, 3, 4. [2] Acts xx. 28, 29, 30, 31. [3] Jer. xxiii. 2. 1. [4] Ezek. xxxiv. 2, 3, 4. [5] Ezek. xxii. 26. Mal. ii. 8, 9.

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[1] If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, as the steward of God; vigilant, *and* of good behaviour, sober, just, holy, temperate; not self-willed, not soon angry, not given to wine, no striker, not a brawler, but patient; not covetous, not greedy of filthy lucre; but a lover of hospitality, a lover of good men; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the Church of God?) not a novice, lest being lifted up with pride, he fall into the condemnation of the devil. Moreover he must have a good report of them which are without, lest he fall into reproach, and the snare of the devil: *and he must* hold fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

[2] Speak thou the things which become sound doctrine. These things speak and exhort, and rebuke with all authority. For there are many unruly and vain talkers and deceivers, whose mouths must be stopped: wherefore rebuke them sharply, that they may be sound in the faith.

[3] These things command and teach. Let no man despise thee.

[4] Be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; in all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he

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[1] 1 Tim. iii. 1, 2. Titus i. 7. 1 Tim. iii. 2. Titus i. 8. 7. 1 Tim. iii. 3. Titus i. 8. 1 Tim. iii. 4, 5, 6, 7. Titus i. 9. [2] Titus ii. 1. 15. Titus i. 10, 11. 13. [3] 1 Tim. iv. 11. Titus ii. 15. [4] 2 Tim. ii. 24, 25. Titus ii. 7, 8.

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which is of the contrary part may be ashamed, having no evil thing to say of you.

[1] Ordain elders in every city. And the things that thou hast heard of *the* Apostles *of Christ*, the same commit thou to faithful men, who shall be able to teach others also. But lay hands suddenly on no man: neither be partaker of other men's sins.

[2] Them that sin, rebuke before all, that others also may fear. Against an elder receive not an accusation, but before two or three witnesses.

[3] Charge some, that they teach no other doctrine; neither give heed to fables and endless genealogies which minister questions rather than godly edifying, which is in faith. For some have turned aside unto vain jangling, desiring to be teachers of the law, and understanding neither what they say, nor whereof they affirm.

[4] A man that is an heretic, after the first and second admonition, reject; knowing that he that is such is subverted and sinneth, being condemned of himself.

[5] Observe these things, without preferring one before another, doing nothing by partiality *according to* your authority which the Lord hath given you for edification, and not for destruction.

[6] Set in order the things that are wanting in all Churches.

[7] Likewise must the deacons be grave; not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure con-

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[1] Titus i. 5. 2 Tim. ii. 2. 1 Tim. v. 22. [6] 1 Tim. v. 20. 19.
[2] 1 Tim. i. 2, 3. 6, 7. [4] Titus iii. 10. 11. [5] 1 Tim. v. 21.
[3] Cor. x. 8. [6] Titus i. 5. 1 Cor. vii. 17. [7] 1 Tim. iii. 8,

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science, *and* ruling their children and their own houses well.

[1] And let these also be proved; then let them use the office of a deacon, being found blameless: for they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

[2] Even so must their wives be grave; not slanderers, sober, faithful in all things.

[3] The Scripture saith, Whosoever believeth on the Lord Jesus, shall not be ashamed; *and,* whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him, in whom they have not believed? And how shall they believe in him, of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?

[4] No man taketh this honour *of ministering* for men, in things pertaining to God, unto himself but he that is called of God, as was Aaron, *and the Priests and Levites under the Old Testament; and the Apostles, and other ministers of the Gospel, under the New.*

[5] No man having put his hand to the plough, and looking back, is fit for the kingdom of God.

[6] We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

THE DUTY OF CHRISTIAN BELIEVERS TOWARDS THEIR MINISTERS.

[7] We beseech you, brethren, to know them which

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[1] 1 Tim. iii. 10. 13. [2] 1 Tim. iii. 11. [3] Rom. x. 11. 13, 14, 15. [4] Heb. v. 4. 1. 4. [5] Luke ix. 62. [6] 2 C iv. 7. [7] 1 Thess. v. 12, 13.

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labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake.

[1] Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation.

[2] Let the elders that rule well be counted worthy of double honour; especially they who labour in the word and doctrine.

[3] Receive them in the Lord with all gladness, and hold such in reputation.

[4] Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy and not with grief.

[5] Submit yourselves unto such as have addicted themselves to the ministry of the saints, and to every one that helpeth with them and laboureth.

[6] *For thus spake our Saviour unto his disciples;* Verily, verily, I say unto you, he that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth Him that sent me: he that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth Him that sent me. He therefore that despiseth, despiseth not man, but God.

[7] The Lord will not regard them *who have* not respected the persons of the priests, nor favoured the elders.

[8] Thus saith the Lord of Hosts, Ask the priests concerning the Law.

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[1] Heb. xiii. 7. [2] 1 Tim. v. 17. [3] Phil. ii. 29. [4] Heb. xiii. 17. [5] 1 Cor. xvi. 16. 15, 16. [6] John xiii. 20. Luke x. 16. 1 Thess. iv. 8. [7] Lam. iv. 16. [8] Hag. ii. 11.

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[1] Hearken unto the priest that standeth to minister before the Lord thy God; *and* to the Levites, that teach the good knowledge of the Lord.

[2] The Scribes and Pharisees sit in Moses' seat; all, therefore, whatsoever they bid you observe, that observe and do; but do ye not after their works, *if* they say, and do not.

[3] The time will come when men will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.

[4] *But*, woe to the rebellious children, saith the Lord, that will not hear the law of the Lord; which say to the seers, see not; and to the prophets, prophecy not unto us right things, speak unto us smooth things, prophecy deceits: get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

[5] Is any sick among you? let him call for the elders of the Church, and let them pray over him; and the prayer of faith shall save the sick; and if he have committed sins, they shall be forgiven him.

[6] Let him that is taught in the word, communicate unto him that teacheth in all good things.

[7] Do ye not know, that *among the Jews*, they which ministered about holy things lived of the things of the temple? And they which waited at the altar were partakers with the altar? Even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel.

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[1] Deut. xvii. 12. 2 Chron. xxx. 22. [2] Matt. xxiii. 2, 3. [3] 2 Tim. iv. 3, 4. [4] Isa. xxx. 1. 9, 10, 11. [5] James v 14, 45. [6] Gal. vi. 6. [7] 1 Cor. ix. 13, 14.

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[1] Who goeth a warfare at any time at his own charge? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock?

[2] The Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn; and the labourer is worthy of his reward. For our sakes, no doubt, this is written, that he that ploweth should plow in hope; and he that thresheth in hope, should be partaker of his hope.

[3] *If therefore the ministers of Christ* have sown unto us spiritual things, is it a great thing if they shall reap our carnal things?

[4] Take heed to thyself, that thou forsake not the Levite as long as thou livest upon the earth: ***But remember*** to give the portion of the Priests and the Levites, that they may be encouraged in the law of the Lord.

CHAPTER VIII.

Concerning the Duty of Man towards himself.

HUMILITY.

[5] I SAY to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

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[1] 1 Cor. ix. 7. [2] 1 Tim. v. 18. 1 Cor. ix. 10. [3] 1 Cor. ix. 11.
[4] Deut. xii. 19. 2 Chron. xxxi. 4. [5] Rom. xii. 3.

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[1] Be not proud. Mind not high things. Be not wise in your own conceits, but condescend to men of low estate.

[2] Stretch not *yourselves* beyond *your* measure.

[3] Let us not be desirous of vain-glory: for if a man think himself to be something when he is nothing, he deceiveth himself.

[4] Seekest thou great things for thyself? seek them not.

[5] Most men will proclaim every man his own goodness; *but* they that commend themselves, measuring themselves by themselves, and comparing themselves among themselves, are not wise; for not he that commendeth himself is approved, but whom the Lord commendeth.

[6] Thus saith the Lord: Let not the wise man glory in his wisdom; neither let the mighty man glory in his might; let not the rich man glory in his riches; but let him that glorieth, glory in this, That he knoweth me, that I am the Lord, which exercise loving-kindness, judgment, and righteousness, in the earth.

[7] He that glorieth, let him glory in the Lord, serving the Lord with all humility of mind.

[8] Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

[9] For men to search their own glory, is not glory.

[10] Who maketh thee to differ from another? And what hast thou that thou didst not receive? Now if

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[1] Jer. xiii. 15. Rom. xii. 16. [2] 2 Cor. x. 14. [3] Gal. v. 26. Gal. vi. 3. [4] ¶ Jer. xlv. 5. [5] Prov. xx. 6. 2 Cor. x. 12. 18. [6] Jer. ix. 23, 24. [7] 1 Cor. i. 31. Acts xx. 19. [8] Prov. xxvii. 2. [9] Prov. xxv. 27. [10] 1 Cor. iv. 7.

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thou didst receive it, why dost thou glory as if thou hadst not received it?

[1] Charity vaunteth not itself; is not puffed up; *therefore* talk no more so exceeding proudly; let not arrogancy come out of thy mouth.

[2] Let not him that girdeth on his harness, boast as he that putteth it off.

[3] *There are* certain which trust in themselves that they are righteous, and despise others; which say, Stand by thyself, come not near to us, for we are holier than thou: *but he that doth not* go about to establish his own righteousness, *but* humbleth himself *before God*, saying, God be merciful to me a sinner; this man shall be justified rather than the other.

[4] When ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do.

[5] Knowledge puffeth up, but charity edifieth.

[6] Let no man deceive himself; if any man among you seemeth to be wise in this world, let him become a fool, that he may be wise; *for* God hath chosen the foolish things of this world, to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things that are; that no flesh shall glory in his presence.

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[1] 1 Cor. xiii. 14. 1 Sam. ii. 3. Isa. lxv. 5. Rom. x. 3. [2] 1 Kings xx. 11. [3] Luke xviii. 9. [4] Luke xviii. 14. 13, 14. [5] 1 Cor. viii. 1. [6] 1 Cor. iii. 18. 1 Cor. i. 27, 10.

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[1] Go to, ye that say, to-day or to-morrow we will go into such a city, and continue there a year, and buy, and sell, and get gain; whereas ye know not what shall be on the morrow: for what is your life? It is even a vapour, which appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this or that: but now ye rejoice in your boastings; all such rejoicing is evil.

[2] Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.

[3] When thou hast eaten, and art full, and hast built goodly houses: and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied; beware that thou forget not the Lord thy God, and thy heart be lifted up, and thou say in thine heart, My power, and the might of my hand, hath gotten me this wealth.

[4] Let the brother of low degree rejoice in that he is exalted; but the rich in that he is made low; because as the flower of the grass he shall pass away.

[5] A certain rich man said to his soul, Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee, then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich towards God.

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[1] James iv. 13, 14, 15, 16. [2] 1 Tim. vi. 17. [3] Deut. 12, 13. 11. 14. 17. [4] James i. 9, 10. [5] Luke xii. 16. 20, 21.

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[1] Lo, this is the man that made not God his strength, but trusted in the abundance of his riches, and strengthened himself in his wickedness.

[2] *He* saith, I am rich, and increased with goods, and have need of nothing; and knoweth not that he is wretched, and miserable, and poor, and blind, and naked.

[3] Why boastest thou thyself in mischief, O mighty man? the goodness of God endureth continually.

[4] The wicked boasteth of his heart's desire: through the pride of his countenance he will not seek after God. He hath said in his heart, I shall not be moved; I shall never be in adversity. *But* the Lord shall cut off all flattering lips, and the tongue that speaketh proud things.

[5] God will punish the stout heart of the *conqueror*, and the glory of his high looks; *who* saith, I have removed the bounds of the people, and have put down the inhabitants like a valiant man. By the strength of my hand I have done it; and by my wisdom, for I am prudent. Shall the axe boast itself against him that heweth therewith? Or shall the saw magnify itself against him that shaketh it? Or shall the staff lift up itself, as it were no wood? Therefore shall the Lord of Hosts lop the bough with terror; and the high ones of stature shall be hewn down, and the haughty shall be humbled.

[6] God resisteth the proud, but giveth grace unto the humble; submit yourselves therefore to God:

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[1] Psal. lii. 7. [2] Rev. iii. 17. [3] Psal. lii. 1. [4] Psal. x. 3, 4. 6. Psal. xii. 3. [5] Isa. x. 12, 13. 15, 16. 33. [6] James iv. 6, 7. 10.

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humble yourselves in the sight of the Lord, and he shall lift you up.

[1] Learn of me, *(saith our Saviour)* for I am meek and lowly in heart; and ye shall find rest unto your souls.

[2] Put not forth thyself in the presence of the king, and stand not in the place of great men: for better it is that it be said unto thee, Come up hither; than that thou shouldst be put lower in the presence of the prince, whom thine eyes have seen.

[3] When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him; and he that bade thee and him, come and say to thee, Give this man place; and thou begin with shame to take the lowest room: but, when thou art bidden, go and sit down in the lowest room, that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

[4] *Be ye not* as the Scribes and the Pharisees, *who* loved the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi; who did all their works to be seen of men. *And be not as* the chief rulers *among the Jews, who* loved the praise of men more than the praise of God.

[5] How can ye believe, which receive honour one

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[1] Matt. xi. 29. [2] Prov. xxv. 6, 7. [3] Luke xiv. 8, 9, 10, 11
[4] Matt. xxiii. 2. 6, 7. 5. John xii. 42, 43. [5] John v. 44.

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of another, and seek not the honour that cometh from God only?

[1] Let the women adorn themselves in modest apparel, with shamefacedness and sobriety.

[2] Blessed are the poor in spirit, for theirs is the kingdom of heaven.

[3] Whosoever shall humble himself as a little child, the same is the greatest in the kingdom of heaven.

[4] Though the Lord be high, yet hath he respect unto the lowly; but the proud he knoweth afar off. Surely he scorneth the scorners; but he giveth grace unto the lowly.

[5] When pride cometh, then cometh shame; but with the lowly is wisdom.

[6] Before destruction the heart of man is haughty; and before honour is humility.

[7] A man's pride shall bring him low; but honour shall uphold the humble in spirit.

[8] He that is of a proud heart stirreth up strife. Seest thou a man wise in his own conceit? There is more hope of a fool than of him.

[9] A proud look doth the Lord hate; *and* every one that is proud in heart is an abomination to the Lord.

[10] Woe unto them that are wise in their own eyes, and prudent in their own sight. For the day of the Lord of Hosts shall be upon every one that is proud and lifted up, and he shall be brought low: the lofty looks of man shall be humbled; and the

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[1] 1 Tim. ii. 9. [2] Matt. v. 3. [3] Matt. xviii. 4. [4] Psal. cxxxviii. 6. Prov. iii. 34. [5] Prov. xi. 2. [6] Prov. xviii. 12. [7] Prov. xxix. 23. [8] Prov. xxviii. 25. Prov. xxvi. 12. [9] Prov. vi. 17. 16. Prov. xvi. 5. [10] Isa. v. 21. Isa. ii. 12. 11.

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haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day.

MEEKNESS.

[1] Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.

[2] Be angry, and sin not: let not the sun go down upon your wrath; neither give place to the devil.

[3] Put away from thee a froward mouth, and perverse lips put far from thee.

[4] *Let not thy* spirit *be* provoked so as to speak unadvisedly with thy lips.

[5] Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools.

[6] Let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God.

[7] Let your moderation be known unto all men: the Lord is at hand.

[8] Let the holy women, who trust in God, adorn themselves with that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

[9] He that is soon angry, dealeth foolishly; *and* he that is hasty of spirit, exalteth folly; *but* he that is slow to wrath, is of great understanding.

[10] A fool's wrath is presently known, but a prudent man covereth shame.

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[1] Psal. xxxvii. 8.
[2] Eph. iv. 26, 27.
[3] Prov. iv. 24.
[4] Psal. cvi. 33.
[5] Eccles. vii. 9.
[6] James i. 19, 20.
[7] Phil. iv. 5.
[8] 1 Pet. iii. 5. 4.
[9] Prov. xiv. 17. 29.
[10] Prov. xii. 16.

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[1] Seest thou a man that is hasty in his words? There is more hope of a fool than of him.

[2] An angry man stirreth up strife; and a furious man aboundeth in transgression.

[3] A soft answer turneth away wrath: *and* yielding pacifieth great offences; but grievous words stir up anger.

[4] Meekness is the fruit of the Spirit: but wrath and strife are the works of the flesh.

[5] Blessed are the meek, for they shall inherit the earth, and shall delight themselves in the abundance of peace.

[6] The Lord will guide the meek in judgment; and the meek will he teach his way. The meek also shall increase their joy in the Lord.

[7] He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city. *But* he that hath no rule over his own spirit, is like a city that is broken down and without walls.

[8] He that hath a froward heart findeth no good; and he that hath a perverse tongue, falleth into mischief.

[9] They that are of a froward heart, are abomination to the Lord.

[10] A man of great wrath shall suffer punishment; for if thou deliver him, yet thou must do it again.

[11] Wrath bringeth the punishment of the sword; that ye may know there is a judgment.

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[1] Prov. xxix. 20. x. 4. Prov. xv. 1. Psal. xxxvii. 11. 32. Prov. xxv. 28.
[2] Prov. xxix. 22.
[3] Prov. xv. 1. Eccles.
[4] Gal. v. 23. 22. 20. 19.
[5] Matt. v. 5.
[6] Psal. xxv. 9. Isa. 20. 19.
[7] Prov. xvi.
[8] Prov. xvii. 20.
[9] Prov. xi. 20.
[10] Prov. xix. 19.
[11] Job xix. 29.

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TEMPERANCE.

[1] We *know that* every creature of God is good, *and* nothing to be refused, if it be received with thanksgiving; but *we must* add to our knowledge temperance: *and* live soberly in this present world; *and* use this world as not abusing it.

[2] *That* every man, to whom God hath given riches and wealth, should eat and drink, and enjoy the good of all his labour; this is the gift of God: *but* take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness.

[3] When thou sittest to eat, consider diligently what is before thee; and put a knife to thy throat, if thou be a man given to appetite: *and* be not desirous of dainties; for they are deceitful meat.

[4] Be not drunk with wine, wherein is excess; but be filled with the Spirit.

[5] They that are drunken, are drunken in the night; but let us who are of the day be sober. Let us walk honestly, as in the day: not in rioting and drunkenness: *for* drunkenness, revellings, and such like, are works of the flesh; *and* they which do such things shall not inherit the kingdom of God; but temperance is the fruit of the Spirit.

[6] Every man that runneth a race, *and* striveth for the mastery, is temperate in all things; *that he* may receive the prize. Now they do it to obtain a corruptible crown; but we an incorruptible.

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[1] 1 Tim. iv. 4. 2 Pet. i. 5, 6. Titus ii. 12. 1 Cor. vii. 31.
[2] Eccles. v. 19. 18, 19. Luke xxi. 34. [3] Prov. xxiii. 1. 20. 3.
[4] Eph. v. 18. [5] 1 Thess. v. 7, 8. Rom. xiii. 13. Gal. v 21. 19. 21. 23. 22.
[6] 1 Cor. ix. 25. 24, 25.

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[1] Woe unto you that are full; for ye shall hunger.

[2] He that loveth pleasure shall be a poor man: he that loveth wine and oil, shall not be rich.

[3] Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright: at the last it biteth like a serpent, and stingeth like an adder.

[4] Wine is a mocker; strong drink is raging; and whosoever is deceived thereby is not wise.

[5] Woe unto them who are mighty to drink wine, and men of strength to mingle strong drink; and rise up early in the morning, that they may follow strong drink: that continue until night, till wine inflame them; *that* say, We will fill ourselves with strong drink; and to-morrow shall be as this day, and much more abundant.

[6] Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine, they that go to seek mixed wine.

[7] They that count it pleasure to riot in the day-time, shall receive the reward of unrighteousness.

[8] Be not amongst wine-bibbers, amongst riotous eaters of flesh; *and* run not with them to the same excess of riot: for the drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man with rags.

[9] He that is a companion of riotous men shameth his father.

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[1] Luke vi. 25. [2] Prov. xxi. 17. [3] Prov. xxiii. 31. [4] Prov. xx. 1. [5] Isa. v. 22. 11. Isa. lvi. 12. [6] Prov. xxiii. 29, 30. [7] 2 Pet. ii. 13. [8] Prov. xxiii. 20. 1 Pet. iv. 4. Prov. xxiii. 21. [9] Prov. xxviii. 7.

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CHASTITY AND MODESTY.

[1] This is the will of God, even your sanctification, that ye shall abstain from fornication, uncleanness, inordinate affection, evil concupiscence, chambering, and wantonness; that every one of you should know how to possess his vessel in sanctification and honour, not in the lust of concupiscence, even as the Gentiles, which know not God. For God hath not called us unto uncleanness, but unto holiness.

[2] Flee also youthful lusts.

[3] Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.

[4] Keep thyself pure: *for* unto the pure all things are pure: but to them that are defiled nothing is pure, but even their mind and their conscience is defiled.

[5] Walk not as other Gentiles walk; who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness; *and* whom for this cause God hath given up unto vile affections, to dishonour their own bodies between themselves: men and women working that which is unseemly, and against nature.

[6] None of you shall approach unto any that is near of kin to him, to uncover their nakedness; ye shall not commit any of those abominable customs, which were committed by the nations which the Lord cast

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[1] 1 Thess. iv. 3. Col. iii. 5. Rom. xiii. 13. 1 Thess. iv. 4, 5. [2] 2 Tim. ii. 22. [3] 1 Pet. ii. 11. [4] 1 Tim. v. 22. Ti i. 15. [5] Eph. iv. 17. 19. Rom. i. 26. 24. 27. 26. [6] L xviii. 6. 26. 30. 24. 1. 29.

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out of the land of Canaan. For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people.

[1] There shall be no whore of the daughters of Israel; nor a Sodomite of the sons of Israel.

[2] Flee fornication: *for* he that committeth fornication, sinneth against his own body. Now the body is not for fornication, but for the Lord; and the Lord for the body.

[3] Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid.

[4] Know ye not that ye are the temple of God; and that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are.

[5] Keep thee from the evil woman, from the flattery of the tongue of a strange woman: lust not after her beauty in thine heart, neither let her take thee with her eyelids. Can a man take fire in his bosom, and his clothes not be burnt?

[6] Remove thy way far from a strange woman, and come not nigh the door of her house; lest thou give thine honour unto others; lest strangers be filled with thy wealth; and thou mourn at the last, when thy flesh and thy body are consumed, and say, How have I hated instruction, and despised reproof?

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[1] Deut. xxiii. 17. [2] 1 Cor. vi. 18. 13. [3] 1 Cor. vi. 15. [4] 1 Cor. iii. 16. 1 Cor. vi. 19. 1 Cor. iii. 17. [5] Prov. vi. 24, 25. 27. [6] Prov. v. 8. 3. 8. 9, 10, 11, 12.

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[1] Let not thine heart decline to her ways; *for* her house is the way to hell. Thou goest after her as an ox goeth to the slaughter, till a dart strike through thy liver; as a bird hasteth to the snare, and knoweth not that it is for his life.

[2] If mine heart hath been deceived by a woman, or if I have laid wait at my neighbour's door; this is an heinous crime; yea, it is an iniquity to be punished by the judges. For it is a fire that consumeth to destruction, and would root out all my increase.

[3] Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

[4] To avoid fornication, let every man have his own wife; and let every woman have her own husband; for it is better to marry than to burn. *And* marriage is honourable in all; but whoremongers and adulterers God will judge.

[5] *Let* the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

[6] *Let* the aged women likewise be in behaviour as becometh holiness; teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands; that the word of God be not blasphemed.

[7] *Let the men* intreat the younger women as sisters, with all purity.

[8] Fornication and all uncleanness, let it not be

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[1] Prov. vii. 25. 27. 22, 23. [2] Job xxxi. 9. 11, 12. [3] Mat v. 28. [4] 1 Cor. vii. 2. 9. Heb. xiii. 4. [5] 1 Tim. v. 1 [6] Titus ii. 3, 4, 5. [7] 1 Tim. v. 1, 2. [8] Eph. v. 3,

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once named amongst you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient,

[1] Put all filthy communication out of your mouth; for it is a shame even to speak of those things which are done of *some* in secret.

[2] The woman shall not wear that which pertaineth unto a man; neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord.

[3] Blessed are the pure in heart; for they shall see God.

[4] The Lord will reserve the unjust until the day of judgment, to be punished; but chiefly them that walk after the flesh, in the lust of uncleanness, and despise government: having eyes full of adultery, and that cannot cease from sin. These, as natural brute beasts, made to be taken and destroyed, shall utterly perish in their own corruption; even as Sodom and Gomorrah, and the cities about them, in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

[5] Neither fornicators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, shall inherit the kingdom of God.

[6] No whoremonger nor unclean person hath any inheritance in the kingdom of Christ and of God.

[7] Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience.

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[1] Col. iii. 8. Eph. v. 12. [2] Deut. xxii. 5. [3] Matt. v. 8.
[4] 2 Pet. ii. 9, 10. 14. 12. Jude 7. [5] 1 Cor. vi. 9, 10.
[6] Eph. v. 5. [7] Eph. v. 6.

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[1] *But* if a man purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.

DILIGENCE.

[2] *Let every man* labour, working with his hands the thing which is good; that he may have to give to him that needeth.

[3] Six days *in the week* shalt thou labour, and do all thy work.

[4] Be not slothful in business.

[5] In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that; or whether they both shall be alike good.

[6] There are some which walk disorderly, working not at all, but are busy-bodies: now them that are such, we command and exhort by our Lord Jesus, that with quietness they work and eat their own bread. If any man will not work, neither should he eat.

[7] *There are women also which* learn to be idle, wandering about from house to house, and *are* not only idle, but also tattlers and busy-bodies, speaking things which they ought not. *But* a virtuous woman looketh well to the ways of her household, and eateth not the bread of idleness.

[8] Go to the ant, thou sluggard; consider her ways and be wise; which having no guide, over-

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[1] 2 Tim. ii. 21. [2] Eph. iv. 28. [3] Exod. xx. 9. [4] Rom. xii. 10, 11. [5] ¶ Eccles. xi. 6. [6] 2 Thess. iii. 11, 12. 10. [7] 1 Tim. v. 13. Prov. xxxi. 10. 27. [8] Prov. vi. 6, 7, 8.

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seer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest.

[1] The slothful man saith, There is a lion in the way.

[2] The way of the slothful man is as an hedge of thorns.

[3] The slothful hideth his hand in his bosom; it grieveth him to bring it again to his mouth.

[4] He that is slothful in his work, is brother to him that is a great waster.

[5] In all labour there is profit; *and* the thoughts of the diligent tend only to plenteousness.

[6] Wealth gotten by vanity shall be diminished; but he that gathereth by labour shall increase.

[7] Seest thou a man diligent in his business? He shall stand before kings, he shall not stand before mean men.

[8] The hand of the diligent maketh rich; *but* the soul of the sluggard desireth, and hath nothing.

[9] Slothfulness casteth into a deep sleep: and an idle soul shall suffer hunger.

[10] How long wilt thou sleep, O Sluggard? When wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travaileth, and thy want as an armed man.

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[1] Prov. xxvi. 13. [2] Prov. xv. 19. [3] Prov. xxvi. 15. [4] Prov. xviii. 9. [5] Prov. xiv. 23. Prov. xxi. 5. [6] Prov. xiii. 11. [7] Prov. xxii. 29. [8] Prov. x. 4. Prov. xiii. 4. [9] Prov. xix. 15. [10] Prov. vi. 9, 10, 11.

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CONTENTMENT.

[1] I know both how to be abased, and I know how to abound; every where, and in all things, I am instructed, both to be full and to be hungry, both to abound and to suffer need. I have learnt in whatsoever state I am, therewith to be content.

[2] Let every man abide in the same calling wherein he was called. Art thou called, being a servant? care not for it; but if thou mayest be made free, use it rather.

[3] Seek not ye what ye shall eat, or what ye shall drink; be careful for nothing; neither be ye of doubtful mind: but rather seek ye the kingdom of God, and all these things, *which* your Father knoweth that ye have need of, shall be added unto you.

[4] Ask not riches, wealth, or honour, nor the life of thine enemies, neither yet long life; but ask wisdom and knowledge for thyself; *and* God shall supply all thy need, according to his riches in glory.

[5] Take heed to yourselves, lest at any time your hearts be overcharged with the cares of this life.

[6] I would have you without carefulness; that they which weep, *may* be as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it. For the fashion of this world passeth away.

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[1] Phil. iv. 12. 11. [2] 1 Cor. vii. 20, 21. [3] Luke xii. 29. Phil. iv. 6. Luke xii. 29. 31. 30, 31. [4] 2 Chron. i. 11. Phil. iv. 19. [5] Luke xxi. 34. [6] 1 Cor. vii. 32. 30, 31.

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[1] Say not thou, What is the cause that the former days were better than these? For thou dost not inquire wisely concerning this.

[2] Let us not envy one another.

[3] The spirit that dwelleth in us lusteth to envy; but charity envieth not.

[4] Let not thine heart envy sinners; but be thou in the fear of the Lord all the day long. For surely there is an end, and thine expectation shall not be cut off.

[5] Be not thou afraid when one is made rich, when the glory of his house is increased. For though while he lived, he blessed his soul; yet when he dieth he shall carry nothing away; his glory shall not descend after him.

[6] A sound heart is the life of the flesh; but envy the rottenness of the bones.

[7] Let your conversation be without covetousness; and be content with such things as ye have: for God hath said, I will never leave thee nor forsake thee.

[8] Take heed and beware of covetousness. For a man's life consisteth not in the abundance of the things which he possesseth.

[9] Thou shalt not covet any thing which is thy neighbour's.

[10] Labour not to be rich; but having food and raiment, let us be therewith content: *for* they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

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[1] Eccles. vii. 10. [2] Gal. v. 26. [3] James iv. 5. 1 Cor. xiii. 4. [4] Prov. xxiii. 17, 18. [5] Psal. xlix. 16. 18. 17. [6] Prov. xiv. 30. [7] Heb. xiii. 5. [8] Luke xii. 15. [9] Exod. xx. 17. [10] Prov. xxiii. 4. 1 Tim. vi. 8, 9.

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[1] The love of money is the root of all evil; which while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things.

[2] Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also.

[3] Rejoice not because thy wealth is great, and because thine hand hath gotten much. Will God esteem thy riches? No, not gold, nor all the forces of strength.

[4] Godliness with contentment is great gain. For we brought nothing into this world; and it is certain we can carry nothing out.

[5] A little that a righteous man hath is better than the riches of many wicked.

[6] Better is a little with the fear of the Lord, than great treasure and trouble therewith.

[7] He that is greedy of gain troubleth his own house.

[8] He that maketh haste to be rich shall not be innocent.

[9] An inheritance may be gotten hastily at the beginning; but the end thereof shall not be blessed.

[10] Woe to him that ladeth himself with thick clay.

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[1] 1 Tim. vi. 10, 11. [2] Matt. vi. 19, 20, 21. [3] Job xxxi. 25. Job xxxvi. 19. [4] 1 Tim. vi. 6, 7. [5] Psal. xxxvii. 16. [6] Prov. xv. 16. [7] Prov. xv. 27. [8] Prov. xxviii. 10. [9] Prov. xx. 21. [10] Hab. ii. 6.

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[1] Woe unto you that are rich; for ye have received your consolation.

[2] No covetous man, who is an idolater, hath any inheritance in the kingdom of Christ. *And* how hard is it for them that trust in riches to enter into the kingdom of God.

[3] Woe unto them that join house to house, that lay field to field, till there be no place; that they may be placed alone in the midst of the earth.

[4] Woe to him that coveteth, that he may set his nest on high; that he may be delivered from the power of evil.

[5] Cursed children *are they who* have an heart exercised with covetous practices.

[6] Give me, *O Lord*, neither poverty nor riches; feed me with food convenient for me; lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain.

SELF-DENIAL AND MORTIFICATION.

[7] *Thus saith our Saviour*, if any man will come after me, let him deny himself, and take up his cross daily, and follow me.

[8] He that taketh not his cross, and followeth after me, is not worthy of me.

[9] Whosoever he be of you that forsaketh not all that he hath; his father and mother, and wife, and children, and brethren, and sisters; yea, and his own life also, he cannot be my disciple.

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[1] Luke vi. 24. [2] Eph. v. 5. Mark x. 24. [3] Isa. v. 8.
[4] Hab. ii. 8. [5] 2 Pet. ii. 14. [6] Prov. xxx. 8, 9.
[7] Luke ix. 23. [8] Matt. x. 38. [9] Luke xiv. 33. 26. 33.

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[1] If thy right eye offend thee, pluck it out; or if thy right hand offend thee, cut it off, and cast it from thee. For it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

[2] Put off the old man with his deeds; knowing this, that our old man is crucified with Christ, that the body of sin might be destroyed, that henceforth we should not serve sin.

[3] Make not provision for the flesh to fulfil the lusts thereof; for they that walk after the flesh cannot please God, because the carnal mind is enmity with God. *And* if ye live after the flesh, ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live.

[4] The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would. *But* they that are Christ's have crucified the flesh with the affections and lusts.

[5] Mortify therefore your members which are upon the earth: keep under your bodies, and bring them into subjection. For though we walk in the flesh, we do not war after the flesh: for the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God.

[6] Be not conformed to this world; but be ye transformed by the renewing of your mind.

[7] No man that warreth, entangleth himself with

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[1] Matt. v. 29, 30. [2] Eph. iv. 22. Col. iii. 9. Rom. vi. 6.
[3] Rom. xiii. 14. Rom. viii. 8. 1. 8. 7. 13. [4] Gal. v. 17. 24.
[5] Col. iii. 5. 1 Cor. ix. 27. 2 Cor. x. 3, 4, 5. [6] Rom. xii. 2.
[7] 2 Tim. ii. 4. 3.

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the affairs of this life, that he may please him who hath chosen him to be a soldier. Thou therefore endure hardness as a good soldier of Jesus Christ.

[1] God forbid that I should glory, save in the cross of our Lord Jesus Christ; by whom the world is crucified unto me, and I unto the world. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.

[2] In the last days men shall be lovers of their own-selves; lovers of pleasure more than lovers of God; *and* shall seek their own, not the things of Jesus Christ. *These* are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage.

[3] He that liveth in pleasure is dead while he liveth.

[4] A rich man shall hardly enter into the kingdom of heaven.

[5] To be carnally-minded is death; but to be spiritually-minded is life and peace.

[6] Whosoever will save his life shall lose it: but whosoever will lose his life for Christ's sake and the Gospel's, the same shall save it. For what is a man advantaged if he gain the whole world, and lose himself, or be cast away?

[7] There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting.

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[1] Gal. vi. 14. Phil. iii. 8. [2] 2 Tim. iii. 1, 2. 4. Phil. ii. 21. 2 Pet. ii. 19. [3] 1 Tim. v. 6. [4] Matt. xix. 23. [5] Rom. viii. 6. [6] Mark viii. 35. Luke ix. 25. [7] Luke xviii. 29, 30.

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EDIFICATION.

[1] Build up yourselves on your most holy faith. *In general.*

[2] Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

[3] Wherefore do ye spend your labour for that which satisfieth not? Ye are careful and troubled about many things, but one thing is needful; *therefore take care of* that good part which shall not be taken away from you.

[4] Labour not for the meat which perisheth; but for that meat which endureth unto everlasting life.

[5] Be not righteous over-much; neither make thyself over-wise; why shouldest thou destroy thyself?

[6] Sorrow is better than laughter? for by the sadness of the countenance the heart is made better.

[7] As new-born babes desire the sincere milk of the word, that ye may grow thereby. *By knowledge.*

[8] Be ye not unwise, but understanding what the will of the Lord is; *that ye may* be ready always to give an answer to every man that asketh you a reason of the hope that is in you.

[9] Take fast hold of instruction; attend to the words *of wisdom:* keep them in the midst of thine heart; then shalt thou understand righteousness, and judgment, and equity; yea, every good path.

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[1] Jude 20. [2] Heb. iii. 12. [3] Isa. lv. 2. Luke x. 41, 42. [4] John vi. 27. [5] Eccles. vii. 16. [6] Eccles. vii. 3. [7] 1 Pet. ii. 2. [8] Eph. v. 17. 1 Pet. iii. 15. [9] Prov. iv. 13. 20, 21. Prov. ii. 9.

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[1] Apply thine heart to know, and to search, and to seek out wisdom and the reason of things; and to know the wickedness of folly, even of foolishness and madness. *So shalt thou* behave thyself wisely in all thy ways.

[2] Inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers: shall not they teach thee, and tell thee, and utter words out of their heart?

[3] Acquaint now thyself with the Almighty. Then shalt thou have thy delight in him; and the light shall shine upon thy ways.

[4] The works of the Lord are great, sought out of all them that have pleasure therein.

[5] Be wise unto that which is good, and simple concerning evil. Be ye wise as serpents, and harmless as doves.

[6] Give attendance to reading, to exhortation, to doctrine. If any man have ears to hear, let him hear.

[7] Take heed what ye hear. Unto you that hear shall more be given: for he that hath, to him shall be given; and him that hath not, from him shall be taken away even that which he hath.

[8] Believe not every spirit; but try the spirits whether they are of God: because many false prophets are gone out into the world.

[9] Prove all things; choose the way of truth; hold fast that which is good.

[10] Be not carried about with divers and strange doctrines; for it is a good thing that the heart be established with grace.

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[1] Eccles. vii. 25. 1 Sam. xviii. 14. [2] Job viii. 8. 10. [3] Job xxii. 21. 17. 26. 28. [4] Psal. cxi. 2. [5] Rom. xvi. 19. Matt. x. 16. [6] 1 Tim. iv. 13. Mark iv. 23. [7] Mark iv. 24, 25. John iv. 1. [9] 1 Thess. v. 21. Psal. cix. 30. 1 Thess. v. 21. Heb. xiii. 9.

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[1] Be not soon shaken in mind or troubled, neither by spirit nor by word, as that the day of Christ is at hand. It is not for you to know the times or the seasons, which the Father hath put in his own power.

[2] Do not exercise thyself in great matters, or in things too high for thee.

[3] That the soul be without knowledge, it is not good; *for* wisdom is profitable to direct.

[4] The simple believeth every word; but the prudent man looketh well to his going.

[5] When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee.

[6] If thou be wise, thou shalt be wise for thyself.

[7] Wisdom is a defence, and money is a defence; but the excellency of knowledge is, that wisdom giveth life to them that have it.

[8] The way of life is above to the wise; that he may depart from hell beneath.

[9] Thy word, O Lord, is a lamp unto my feet, and a light upon my path; the entrance of thy words giveth light.

[10] Fools make a mock at sin; but a man of understanding walketh uprightly.

[11] The foolishness of man perverteth his way, and his heart fretteth against the Lord.

[12] He that refuseth instruction, despiseth his own soul; but he is in the way of life that keepeth instruction.

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[1] 2 Thess. ii. Acts i. 7. Eccles. x. 10. [2] Psal. cxxxi. 1. [3] Prov. xix. 2. [4] Prov. xiv. 15. [5] Prov. ii. 10, 11. [6] Prov. ix. 12. [7] Eccles. vii. 12. [8] Prov. xv. 24. [9] Psal. cxix. 105. 130. [10] Prov. xiv. 9. Prov. xv. 21. [11] Prov. xix. 3. [12] Prov. xv. 32. Prov. x. 17.

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[1] He that believeth not in the name of the only begotten Son of God, is condemned already. And this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil.

[2] Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter.

[3] Happy is he that condemneth not himself in that thing which he alloweth. For whatsoever is not of faith is sin.

[4] The children of this world are in their generation wiser than the children of light. *But* the wisdom of this world cometh to nought.

[5] They are wise to do evil, but to do good they have no knowledge. Lo! they have rejected the word of the Lord; and what wisdom is in them?

Meditation. [6] Take heed unto thyself, and unto thy doctrine; continue in them; meditate upon these things; give thyself wholly to them; that thy profiting may appear unto all.

[7] Consider thy ways; ponder the path of thy feet; and let thy ways be established.

[8] We ought to give earnest heed to the things which we have heard, lest at any time we should let them slip.

[9] Remember now thy Creator in the days of thy youth; while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.

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[1] John iii. 18, 19. [2] Isa. v. 20. [3] Rom. xiv. 22, 23. [4] Luke xvi. 8. 1 Cor. ii. 6. [5] Jer. iv. 22. Jer. viii. 9. [6] 1 Tim. iv. 16. 15. [7] Haggai i. 7. Prov. iv. 26. [8] Heb. ii. 1. [9] Eccles. xii. 1.

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[1] Know this day, and consider it in thine heart, that the Lord he is God. Stand still, *and* regard the wondrous works of God, and the operations of his hands; and wisely consider of his doing.

[2] Look unto the heavens, and see and behold the clouds, which are higher than thou. Lift up thine eyes on high, and behold who hath created these things.

[3] Remember the marvellous works which the Lord hath done, his wonders, and the judgments of his mouth; meditate also on all his works, and talk of his doing.

[4] Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes. Consider in thine heart that he remembers all thy wickedness.

[5] Take heed to thyself, and keep thy soul diligently; lest thou forget the covenant of the Lord thy God; and lest it depart from thy heart all the days of thy life.

[6] The book of the law *which the Lord hath given thee* shall not depart out of thy mouth; but thou shalt meditate therein day and night; that thou mayest observe to do according to all that is written therein.

[7] Wherewith shall a young man cleanse his way? By taking heed thereto, according to the word *of* God.

[8] *When* I thought on my ways, I turned my feet unto thy testimonies; I made haste, and delayed not to keep thy commandments.

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[1] Deut. iv. 39. Job xxxvii. 14. Isa. v. 12. Psal. lxiv. 9.
[2] Job xxxv. 5. Isa. xl. 26.
[4] Deut. viii. 11. Hosea vii. 2.
[6] Joshua i. 8.
[7] Psal. cxix. 9.
[8] Psal. cv. 5. Psal. lxxvii. 12.
[5] Deut. iv. 9. 23. 9.
[8] Psal. cxix. 59, 60.

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[1] Thy word, O Lord, have I hid in my heart, that I might not sin against thee; I will meditate in thy precepts, and have respect unto thy ways, I will delight myself in thy statutes; I will not forget thy word. Thy testimonies also *shall* be my delight and my counsellors. Thy commandments *shall* be ever with me.

[2] Be mindful of the words which were spoken before by the holy prophets, and of the commandment of the apostles of the Lord and Saviour.

[3] Remember the words of the Lord Jesus: and the words which were spoken of the apostles of our Lord Jesus Christ.

[4] In the day of prosperity be joyful; but in the day of adversity consider: God also hath set the one over against the other.

[5] It is better to go to the house of mourning, than to go to the house of feasting; for that is the end of all men, and the living will lay it to his heart.

[6] O that men were wise, that they understood this, that they would consider their latter end, and not put far away the evil day!

[7] If a man live many years, and rejoice in them all; yet let him remember the days of darkness, for they shall be many. All that cometh is vanity.

Watchfulness.

[8] We are all the children of light, and the children of the day. We are not of the night nor of darkness; therefore let us not sleep, as do others, but let us watch and be sober.

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[1] Psal. cxix. 11, 15, 16. 24. 98. [2] 2 Pet. iii. 2. [3] Acts xx. 35. Jude 17. [4] Eccles. vii. 14. [5] Eccles. vii. 2. [6] Deut. xxxii. 29. Amos vi. 3. [7] Eccles. xi. 8. [8] 1 Thess. v. 5, 6.

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[1] See that ye walk circumspectly, not as fools, but as wise; redeeming the time because the days are evil.

[2] Be sober; be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour.

[3] Put on the whole armour of God; that ye may be able to stand against the wiles of the devil.

[4] *Take care* lest by any means as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

[5] Be watchful, and strengthen the things which remain, that are ready to die.

[6] Keep thy heart with all diligence; for out of it are the issues of life.

[7] Set a watch, O Lord, before my mouth; keep the door of my lips; for I am purposed that my mouth shall not transgress.

[8] *Take heed lest when you have* heard the word, the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it become unfruitful.

[9] Watch and pray that ye enter not into temptation; *for* blessed are those servants whom the Lord when he cometh shall find watching.

[10] I am a companion of all them that fear thee, O Lord, and of them that keep thy precepts. *Company.*

[11] If sinners entice thee, consent thou not: walk

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[1] Eph. v. 15, 16. [2] 1 Pet. v. 8. [3] Eph. vi. 11. [4] 2 Cor. xi. 3. [5] Rev. iii. 2. [6] Prov. iv. 23. [7] Psal. cxli. 3. Psal. xvii. 3. [8] Mark iv. 18, 19. [9] Matt. xxvi. 4 Luke xii. 37. [10] Psal. cxix. 63. [11] Prov. i. 10. 16. Prov xxiv. 1. Prov. xxii. 25.

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not thou in the way with them; refrain thy foot from their path; neither desire to be with them; lest thou learn their ways, and get a snare to thy soul.

[1] Enter not into the path of the wicked, and go not in the way of evil men; avoid it, pass not by it, turn from it, and pass away. For they sleep not, except they have done mischief.

[2] My soul, come not thou into their secret; unto their assembly, mine honour, be not thou united. Come out from among them, and be ye separate, saith the Lord.

[3] Take *heed* to thyself, that thou be not snared by following them *who* have spoken to thrust thee out of the way, which the Lord thy God commanded thee to walk in.

[4] If thy brother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly *to do evil;* thou shalt not consent unto him, nor hearken unto him.

[5] Beware of evil workers; *and* be not thou partaker with them. Shouldst thou help the ungodly, and love them that hate the Lord?

[6] Cease to hear the instruction that causeth to err from the words of knowledge.

[7] Have no fellowship with the unfruitful works of darkness, but rather reprove them.

[8] Thou shalt not follow a multitude to do evil.

[9] Be not unequally yoked together with unbelievers. For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

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[1] Prov. iv. 14, 15, 16.
[2] Gen. xlix. 6. 2 Cor. vi. 17.
[3] Deut. xii. 30. Deut. xiii. 5. iii. 2. Eph. v. 7. 2 Chron. xix. 2. v. 11.
[4] Deut. xiii. 6. 8.
[5] Phil. iii. 2.
[6] Prov. xix. 27.
[7] Eph. v. 11.
[8] Exod. xxiii. 2.
[9] 2 Cor. vi. 14.

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[1] I wrote unto you *(saith St. Paul)* not to company with fornicators; yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolators; for then must ye needs go out of the world. But I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such a one no not to eat.

[2] Withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

[3] He that followeth vain persons is void of understanding.

[4] Mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own *lusts;* and by good words and fair speeches *they* deceive the hearts of the simple.

[5] As there were false prophets among the people *in old time,* even *so* there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them; and through covetousness shall they with feigned words make merchandize of you; men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

[6] This know also, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; forbidding to marry, and commanding to abstain from meats which God hath created to be received; having a form of

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[1] 1 Cor. v. 9, 10, 11. [2] 2 Thess. iii. 6. [3] Prov. xii. 11. [4] Rom. xvi. 17, 18. [5] 2 Pet. ii. 1. 3. 1 Tim. vi. 5. [6] 2 Tim. iii. 5. 1 Tim. iv. 1. 3. 2 Tim. iii. 5.

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godliness, by denying the power thereof: from such turn away.

[1] Many deceivers *likewise* are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Ye therefore, seeing ye know these things before, beware, lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

Examples. [2] Consider the apostle and high priest of our profession, Christ Jesus, who was faithful to him that appointed him: leaving us an example that ye should follow his steps.

[3] As ye know what manner of men *the apostles* were, *so* be ye followers of them and of the Lord; that ye *may* be ensamples to all them that believe. *And* those things which ye have both learned and received, and heard of them, do.

[4] Be followers of the Churches of God, which in Judea were in Christ Jesus.

[5] *Consider the parable of the* Samaritan, who showed mercy on him that fell amongst the thieves, *and* go and do thou likewise.

[6] Mark the old way which wicked men have trodden; which were cut down out of time, whose foundation was overflown with a flood.

[7] Be ye not idolators, as were some of *the Jewish* fathers; neither let us commit fornication, as some of them committed; neither let us tempt Christ, as some of them also tempted; neither murmur ye, as some of them also murmured; for they were overthrown in the wilderness, and were destroyed of the destroyer. Now these things were our ex-

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[1] 2 John 7. 2 Pet. iii. 17. [2] Heb. iii. 1, 2. 1 Pet. ii. 21. [3] 1 Thess. i. 5, 6, 7. Phil. iv. 9. [4] 1 Thess. ii. 14. [5] Luke x. 33. 37. 36, 37. [6] Job xxii. 15, 16. [7] 1 Cor. 7. 1. 8, 9, 10. 5. 10. 6. 11.

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amples, to the intent we should not lust after evil things, as they also lusted; and they are written for our admonition, upon whom the ends of the world are come.

CHAPTER IX.

Concerning the Perfection of Holiness.

The perfection of a Christian consists in using his utmost endeavours to perform with sincerity and zeal the whole will of God; to grow in grace, and excel in all manner of virtue; and to persevere in the ways of piety and holiness to the end of his life.

UNIVERSAL OBEDIENCE.

[1] ABHOR that which is evil: cleave to that which is good. Cleanse yourselves from all filthiness, both of flesh and spirit, perfecting holiness in the fear of God.

[2] Lay apart all filthiness and superfluity of naughtiness; and keep yourselves unspotted from the world.

[3] *Whatever is* an abomination to the Lord thy God, thou shalt utterly detest, and thou shalt utterly abhor it; for it is a cursed thing.

[4] Let thine eyes look right on, and let thine eyelids look straight before thee: ponder the path of thy feet, and let all thy ways be established. Turn

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[1] Rom. xii. 9. 2 Cor. vii. 1. [2] James i. 21. 27. [3] Deu vii. 25, 26. [4] Prov. iv. 35. 26, 27.

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not to the right hand nor to the left. Remove thy foot from evil.

[1] Let us lay aside every weight, and the sin which doth so easily beset us; and let us run with patience the race that is set before us.

[2] *Ye shall be* righteous before God; working that which is good and right, and truth, before the Lord; following him fully; *and* walking in all the commandments and ordinances of the Lord blameless.

[3] Follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith; lay hold on eternal life; that ye may stand perfect and complete in all the will of God.

[4] Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things. For he that in these things serveth Christ, is acceptable to God, and approved of men.

[5] Whether ye eat or drink, or whatsoever ye do, do all to the glory of God.

[6] As God hath distributed to every man, as the Lord hath called every one, so let him walk; caring for the things of the Lord, that he may be holy both in body and spirit.

[7] Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

[8] If any man among you seem to be religious,

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[1] Heb. xii. 1. [2] Luke i. 6. 2 Chron. xxxi. 20. Numb. xiv. 24. Luke i. 6. [3] 1 Tim. vi. 11, 12. Col. iv. 12. [4] Phil. iv. 8. Rom. xiv. 18. [5] 1 Cor. x. 31. [6] 1 Cor. vii. 17. 34. [7] Col. iv. 6. [8] James i. 26.

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and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

[1] In the multitude of words there wanteth not sin; he *therefore* that hath knowledge spareth his words, *and* taketh heed to his ways, that he offend not with his tongue.

[2] If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. For out of the abundance of the heart the mouth speaketh.

[3] Whoso keepeth his mouth and his tongue, keepeth his soul from troubles.

[4] He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. *For* death and life are in the power of the tongue.

[5] Every idle word that men shall speak, they shall give an account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

[6] *Let us* cast down imaginations, and every high thing that exalteth itself against the knowledge of God; and bring into captivity every thought to the obedience of Christ. *For* the thought of foolishness is sin.

[7] Woe unto you that pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith. These ought ye to have done, and not to leave the other undone.

[8] *Woe unto them* which trust in themselves that

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[1] Prov. x. 19. Prov. xvii. 27. Psal. xxxix. 1. [2] James iii. 2. Matt. xii. 34. [3] Prov. xxi. 23. [4] 1 Pet. iii. 10. Prov. xviii. 21. [5] Matt. xii. 36, 37. [6] 2 Cor. x. 5. Prov. xxiv. 9. [7] Matt. xxiii. 23. [8] Luke xviii. 9. 11.

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they are righteous, and despise others; *because* they are not as other men are, extortioners, unjust, adulterers; *when they are at the same time guilty of as great sins.*

[1] Shall we continue in sin, that grace may abound? God forbid. Shall we sin, because we are not under the law, but under grace? God forbid. Let us not do evil that good may come. For if the truth of God hath more abounded through my lie unto his glory, yet I am *justly* judged as a sinner.

[2] Let every one that nameth the name of Christ *not only* depart from iniquity, *but* abstain from all appearance of evil.

[3] Let not your good be evil spoken of. Provide things honest, not only in the sight of the Lord, but in the sight of men. Cut off occasion from them which desire occasion; that they may be ashamed *which* speak evil of you, *and* falsely accuse your good conversation in Christ. For so is the will of God, that by well-doing ye may put to silence the ignorance of foolish men.

[4] All things are lawful for me; but all things are not expedient. All things are lawful for me; but I will not be brought under the power of any.

[5] Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all: for he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

[6] So speak ye, and so do, as they that shall be judged by the law of liberty.

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[1] Rom. vi. 1, 2, 15. Rom. iii. 8. 7. [2] 2 Tim. ii. 19. 1 Thess. v. 22. [3] Rom. xiv. 16. Rom. xii. 17. [4] 2 Cor. viii. 21. 2 Cor. xi. 12. 1 Pet. iii. 16. 1 Pet. ii. 15. 1 Cor. x. 23. 1 Cor. vi. 12. [5] James ii. 10, 11. [6] James ii. 12.

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[1] **A little leaven leaveneth the whole lump.**

[2] **O that my ways were directed to keep the statutes of the Lord! Then shall I not be ashamed when I have respect unto all his commandments.**

SINCERITY.

[3] **How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him.**

[4] **Seek the Lord with your whole desire; and serve him with all your heart, and with all your soul.**

[5] **Cleave unto the Lord your God; and serve him in sincerity and in truth; with a perfect heart, and with a willing mind, *and* with a pure conscience.**

[6] **Walk before him in truth and in righteousness, and in uprightness and integrity of heart; that ye may be sincere and without offence till the day of Christ.**

[7] **Whatsoever ye do, do it heartily as to the Lord, and not unto men.**

[8] **Who is a wise man, and endued with knowledge amongst us? Let him show out of a good conversation his works with meekness of wisdom, without partiality, and without hypocrisy.**

[9] **Behold, O God, thou desirest truth in the inward parts: *therefore* will I not remove my integrity from me: my heart shall not reproach me so long as I live.**

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[1] Gal. v. 9. [2] Psal. cxix. 5. 1. 6. [3] 1 Kings xviii. 21.
[4] 2 Chron. xv. 15. Deut. xi. 13. [5] Joshua xxiii. 8. Joshua xxiv. 14. 1 Chron. xxviii. 9. 2 Tim. i. 3. [6] 1 Kings iii. 6. 1 Kings ix. 4. Phil. i. 10. [7] Col. iii. 23. [8] James iii. 13. 17.
[9] Psal. li. 6. Job xxvii. 5, 6.

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[1] Our rejoicing is this, The testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world; *that* we have obeyed from the heart that form of doctrine which was delivered us; *and that we have* walked uprightly according to the truth of the Gospel.

[2] Trust not in lying words that cannot profit; saying, The temple of the Lord, the temple of the Lord, the temple of the Lord are *we*. *And* think not to say within yourselves, We have Abraham to our father; for they are not all Israel which are of Israel; neither because they are the seed of Abraham, are they all children. *But he is* an Israelite indeed in whom there is no guile.

[3] In Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but a new creature.

[4] They who profess that they know God, but in works deny him, having a form of godliness, but denying the power thereof, are abominable and disobedient, and unto every good work reprobate. For the kingdom of God is not in word but in power.

[5] The vile person will speak villainy; and his heart will work iniquity, to practise hypocrisy, and to utter error against the Lord.

[6] Cursed be he that doeth the work of the Lord deceitfully; who holdeth the truth in unrighteousness; *who* secretly doeth those things that are not right against the Lord; *and* hath not turned unto him with his whole heart, but feignedly.

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[1] 2 Cor. i. 12. Rom. vi. 17. Gal. ii. 14. [2] Jer. vii. 4. 8. 4. Matt. iii. 9. Rom. ix. 6, 7. John i. 47. [3] Gal. vi. 15. [4] Titus i. 16. 2 Tim. iii. 5. Titus i. 16. 1 Cor. iv. 20. [5] Isa. xxxii. 6. [6] Jer. xlviii. 10. Rom. i. 18. 2 Kings xvii. 9. Jer. iii. 10.

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[1] Woe unto you, hypocrites; which strain at a gnat, and swallow a camel; which devour widows' houses, and for a pretence make long prayers.

[2] Ye are they which justify yourselves before men, but God knoweth your hearts. For that which is highly esteemed amongst men, is *oftentimes* abomination in the sight of God.

[3] Ye sit before *the Lord* as his people, and ye hear *his* words; but ye will not do them: for with your mouth ye show much love; but your heart goeth after your covetousness.

[4] Ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and all uncleanness; even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

[5] *But* what is the hope of the hypocrite, though he hath gained, when God taketh away his soul? Will God hear his cry when trouble cometh upon him? Will he delight himself in the Almighty? Will he always call upon God? *Behold* the joy of the hypocrite is but for a moment; why then are ye thus altogether vain?

[6] He that walketh uprightly, walketh surely: *but* a double-minded man is unstable in all his ways.

[7] If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

[8] Let my heart, O Lord, be sound in thy statutes, that I be not ashamed; *for* the upright shall dwell in thy presence.

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[1] Matt. xxiii. 23, 24. 14. [2] Luke xvi. 15. [3] Ezek. xxiii. 31. [4] Matt. xxiii. 27, 28. [5] Job xxvii. 8, 9, 10. Job xx. 5. Job xvii. 12. [6] Prov. x. 9. James i. 8. [7] 2 Cor. viii. 12. [8] Psal. cxix. 80. Psal. cxl. 13.

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ZEAL.

[1] Strive to enter in at the strait gate: for many will strive to enter in, and shall not be able.

[2] Neglect not the gifts that are in you; *but* exercise yourselves unto godliness, *and* give diligence to make your calling and election sure.

[3] Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord. Stand fast in the faith, quit you like men, be strong. *For* it is good to be zealously affected always in a good thing.

[4] Be ye very courageous to keep and to do all that is written in the book of law; *and* be ye valiant for the truth upon the earth.

[5] Take unto you the whole armour of God, that ye may be able to withstand in the evil day; and having done all to stand. For we wrestle not against flesh and blood; but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

[6] Do all things without murmurings or disputings. Be ready to every good work; *and* be diligent, that ye may be found of God without spot and blameless.

[7] Be not slothful, but be ye followers of them who, through faith and patience, inherit the promises.

[8] Stand fast in one spirit, with one mind, striving

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[1] Luke xiii. 24. [2] 1 Tim. iv. 14. 7. 2 Pet. i. 10. [3] Luke xii. 35, 36. 1 Cor. xvi. 13. Gal. iv. 18. [4] Joshua xxiii. 6. [5] Eph. vi. 13. 12. [6] Phil. ii. 14. Titus iii. 1. [7] Heb. vi. 12. [8] Phil. i. 27.

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together for the faith of the Gospel; and in nothing terrified by your adversaries.

[1] Contend earnestly for the faith which was once delivered unto the saints.

[2] Be zealous towards God, *but let your* zeal be according to knowledge.

[3] Herein do I exercise myself to have always a conscience void of offence towards God and towards men.

[4] Blessed are they which do hunger and thirst after righteousness, for they shall be filled.

[5] Resist the devil and he will flee from you.

GROWTH AND EXCELLENCE.

[6] Furthermore then we beseech you, brethren, *(saith St. Paul)* and exhort you by the Lord Jesus that as ye have received of us how you ought to walk and to please God, so you would abound more and more.

[7] Ye *that* are nourished up in the words of faith, and of good doctrine, *take care that* ye grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

[8] And besides this, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh

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[1] Jude 3. [2] Acts xxii. 3. Rom. x. 2. [3] Acts xxiv. 16.
[4] Matt. v. 6. [5] James iv. 7. [6] 1 Thess. iv. 1.
[7] 1 Tim. iv. 6. 2 Pet. iii. 18. [8] 2 Pet. i. 5, 6, 7, 8, 9.

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these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

[1] Walk as children of light, proving what is acceptable unto the Lord; *and* always abounding in the work of the Lord: forasmuch as ye know that your labour is not in vain in the Lord.

[2] We exhort and charge every one of you, that ye would walk worthy of the vocation wherewith ye are called; worthy of God, who hath called you to his kingdom and glory; worthy of the Lord unto all pleasing; being fruitful in every good work, and increasing in the knowledge of God.

[3] *Let* your love abound yet more and more in knowledge and in all judgment, that ye may be filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

[4] Herein *(saith Christ)* is my Father glorified, that ye bear much fruit, so shall ye be my disciples.

[5] Let us therefore go on unto perfection; *and* forgetting those things which are behind, and reaching forth unto those things which are before, *let us* press toward the mark for the prize of the high calling of God in Christ Jesus.

[6] Seek that ye may excel. Approve things that are excellent: covet earnestly the best gifts.

[7] Let your conversation be as it becometh the Gospel of Christ; *and* so that ye may adorn the doctrine of God our Saviour in all things.

[8] He who saith he abideth in Christ, ought himself also to walk, even as he walked.

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[1] Eph. v. 8. 10. 1 Cor. xv. 58. [2] 1 Thess. ii. 11. Eph. iv. 1. 1 Thess. ii. 12. Col. i. 10. [3] Phil. i. 9, 10, 11. [4] John xv. 8. [5] Heb. vi. 1. Phil. iii. 13, 14. [6] 1 Cor. xiv. 12. Phil. i. 10. 1 Cor. xii. 31. [7] Phil. i. 27. Titus ii. 10. [8] 1 John ii. 6.

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[1] Be ye followers of God, as dear children. *And let* every man that hath this hope in him, purify himself, even as he is pure; *and* be righteous, even as he is righteous.

[2] As he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, be ye holy, for I am holy.

[3] Be ye perfect, even as your Father, which is in heaven is perfect: that ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.

[4] Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

[5] Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

PERSEVERANCE.

[6] Let us hold fast the profession of our faith without wavering.

[7] Continue ye in the faith, grounded and settled, and be not moved away from the hope of the Gospel which ye have heard.

[8] Beware, lest being led away by the error of the wicked, ye fall from your own stedfastness. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end.

[9] If ye continue in my word, then *(saith Christ)* are ye my disciples indeed.

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[1] Eph. v. 1. 1 John iii. 3. [2] 1 Pet. i. 15, 16. [3] Matt. v. 48. Phil. ii. 15. [4] Matt. v. 16. [5] Matt. v. 20. [6] Heb. x. 23. [7] Col. i. 23. [8] 2 Pet. iii. 17. Heb. iii. 14. [9] John viii. 31.

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[1] They which have believed in God *should* be careful to maintain good works. Keep yourselves *therefore* in the love of God; wait on God continually; and be constant to do his commandments.

[2] Look to yourselves, that *ye* lose not those things which *ye* have wrought; but that *ye* receive a full reward.

[3] Let him that thinketh he standeth, take heed lest he fall.

[4] Let us not be weary in well-doing: For in due season we shall reap, if we faint not.

[5] Till I die I will not remove my integrity from me: my righteousness I hold fast, and will not let it go; my heart shall not reproach me so long as I live.

[6] Because iniquity shall abound, the love of many shall wax cold; but he that shall endure unto the end, the same shall be saved.

[7] When the righteous turneth away from his righteousness, and committeth iniquity, and doth according to all the abominations that the wicked man doth, all his righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

[8] If they *that* had escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, are again entangled therein and overcome; the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after

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[1] Titus iii. 8. Jude 21. Hosea xii. 6. 1 Chron. xxviii. 7.
[2] 2 John viii. [3] 1 Cor. x. 12. [4] Gal. vi. 9. [5] Job vi. 6. [6] Matt. xxiv. 12, 13. [7] Ezek. xviii. 24. ii. 20, 21.

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they had known it, to turn from the holy commandment delivered unto them.

[1] As ye have therefore received Christ Jesus the Lord, so walk ye in him; holding faith and a good conscience, *and* continuing in the love of Christ; that when he shall appear, ye may have confidence, and not be ashamed before him at his coming.

[2] The hoary head is a crown of glory, if it be found in the way of righteousness.

CHAPTER X.

Concerning Repentance.

IN GENERAL.

[3] GOD commandeth all men every where to repent, *and to* turn to him, and *to* do works meet for repentance.

[4] God requiteth that which is past; *therefore let every* man repent him of his wickedness, saying, What have I done?

[5] Our transgressions are multiplied before God, and our sins testify against us; *yea, the very best of* our works, *are* not found perfect before God: *let us* be zealous therefore and repent.

[6] Stand not in an evil thing. Wash thine heart from wickedness, that thou mayest be saved: how long shall thy vain thoughts lodge within thee?

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[1] Col. ii. 6. 1 Tim. i. 19. John xv. 9. 1 John ii. 28. [2] Prov. xvi. 31. [3] Acts xvii. 30. Acts xxvi. 20. [4] Eccles. iii. 15. Jer. viii. 6. [5] Isa. lix. 12. Rev. iii. 2. 19. [6] Eccles. viii. 3. Jer. iv. 14.

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[1] Return unto the Lord with all your hearts. *For* the Lord is not willing that any should perish; but that all should come to repentance.

[2] Return unto me, (saith the Lord) for I have redeemed you: Return unto me, and I will return unto you.

[3] Repent ye, and believe the Gospel. Turn yourselves from all your transgressions; so iniquity shall not be your ruin.

[4] Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity.

[5] Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance. *But* except ye repent, ye shall all perish.

EXAMINATION.

[6] Examine yourselves whether ye be in the faith: Prove your ownselves.

[7] Prepare your hearts unto the Lord; bethink yourselves, and repent every one, *saying*, How many are mine iniquities and sins? Lord make me to know my transgression and my sin.

[8] Thus saith the Lord, consider your ways.

[9] Let us search and try our ways, and turn again unto the Lord. *Let us* think on our ways; *so shall we* turn our feet unto his testimonies.

[10] To the law, and to the testimony; for the word of God is quick and powerful, and sharper

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[1] 1 Sam. vii. 3. 2 Pet. iii. 9.
[2] Isa. xlii. 22. Mal. iii. 7.
[3] Mark i. 15. Ezek. xviii. 30.
[4] Psal. xxxii. 1, 2.
[5] Luke xv. 7. Luke xiii. 3.
[6] 2 Cor. xiii. 5.
[7] 1 Sam. vii. 3. 1 Kings viii. 47. Job xiii. 23.
[8] Haggai, i. 7.
[9] Lam. iii. 40. Psal. cxix. 59.
[10] Isa. viii. 20. Heb. iv. 12.

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han any two-edged sword, piercing even to the ividing asunder of soul and spirit, and of the joints nd marrow, and is a discerner of the thoughts and ntents of the heart.

[1] Enter thou into thy chambers, and shut thy oor about thee. Commune with thine own heart, nd *let* thy spirit make diligent search; *that thou mayest find out* all thy iniquities whereby thou hast sinned, and whereby thou hast transgressed against the Lord.

[2] Let every man prove his own work; and then shall he have rejoicing in himself.

[3] A wicked man hardeneth his face; but as for the upright he directeth his way.

[4] Every one of us shall give account of himself to God: and every man shall bear his own burden. *Therefore let us* judge ourselves, *so* shall we not be judged.

[5] If our hearts condemn us not, then have we confidence towards God. *But let us take heed that* we be not deceived *in the judgment we make of ourselves. For* the heart is deceitful above all things, and desperately wicked; who can know it?

[6] *Let us judge truly whether* we have lived in all good conscience before God; *whether we have sinned* ignorantly in unbelief; *or whether we be* of those that rebel against the light; who knowing the judgment of God, that they which commit such things *as we have committed*, are worthy of death, *not only* do the same, but have pleasure in them that do them.

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[1] Isa. xxvi. 20. Psal. iv. 4. Psal. lxxvii. 6. Jer. xxxiii. 8. [2] Gal. vi. 4. [3] Prov. xxi. 29. [4] Rom. xiv. 12. Gal. vi. 5. 1 Cor. xi. 31. [5] 1 John iii. 21. Gal. vi. 7. Jer. xvii. 9. [6] Acts xxiii. 1. 1 Tim. i. 13. Job xxiv. 13. Rom. i. 32.

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Presumption. [1] *There are* certain which trust in themselves that they are righteous, and despise others; *and yet are they* full of hypocrisy and iniquity.

[2] There is a generation that are pure in their own eyes, and yet is not washed from their filthiness.

[3] Wherefore have we fasted, say they, and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge?

Despair. [4] *Let us not say, as some have* said, There is no hope, but we will walk after our own devices; and we will every one do the imagination of his evil heart. For if our heart condemn us, God is greater than our heart, and knoweth all things.

CONFESSION.

[5] Acknowledge thine iniquity, that thou hast transgressed against the Lord thy God. Confess thy transgressions unto the Lord, and hide not the iniquity of thy sin.

[6] Take with you words, and turn to the Lord: say unto him, We have sinned against thee, O Lord; we have sinned and have done perversely; we have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments which thou commandest; we would not walk in thy ways, neither were we obedient unto thy law.

[7] I acknowledge my transgression, and my sin is

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[1] Luke xviii. 9. Matt. xxiii. 28. [2] Prov. xxx. 12. [3] Isa. lviii. 3. [4] Jer. xviii. 12. 1 John iii. 20. [5] Jer. iii. 13. Psal. xxxii. 5. [6] Hosea xiv. 2. Jer. xiv. 20. 1 Kings viii. 47. Neh. i. 7. Isa. xlii. 24. [7] Psal. li. 3. Job vii. 20.

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ever before me. I have sinned; what shall I do unto thee, O thou preserver of men!

[1] If we say that we have no sin, we deceive ourselves, and the truth is not in us; *but* if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

[2] Who can understand his errors? Cleanse thou me, O Lord, from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me. *Thus* I prayed unto the Lord God, and made my confession.

[3] Cover not thy transgressions as Adam, by hiding thine iniquity in thy bosom.

[4] He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them, shall have mercy.

[5] Woe to the rebellious children, saith the Lord, that cover with a covering, but not of my spirit, that they may add sin to sin.

[6] *There are that* hold fast deceit, *and* refuse to return *unto the Lord: who* when they have committed abomination, are not at all ashamed, neither can they blush. The show of their countenance doth witness against them, and they declare their sin as Sodom; they hide it not. Woe unto their soul, for they have rewarded evil unto themselves.

[7] Thinkest thou this to be right, that thou saidst My righteousness is more than God's? How should man be just with God? If he will contend with him, he cannot answer him one of a thousand. How shall I answer him, and choose out my words

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[1] 1 John i. 8, 9. [2] Psal. xix. 12, 13. Dan. ix. 4. [3] Job xxxi. 33. [4] Prov. xxviii. 13. [5] Isa. xxx. 1. [6] Jer. viii. 5. 12. Isa. iii. 9. [7] Job xxxv. 2. Job ix. 2, 3. Job ix. 14, 15.

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to reason with him? Whom, though I were righteous, yet would I not answer; but I would make supplication to my Judge.

[1] *Wherefore let us* humble ourselves greatly before God: *and* give glory to the Lord, and make confession unto him.

With Sorrow and Shame.

[2] Turn ye to me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and turn unto the Lord your God.

[3] Be afflicted ye sinners, and mourn and weep. Let your laughter be turned to mourning, and your joy to heaviness.

[4] Woe unto us that we have sinned: for this our heart is faint.

[5] When I remember *my sins* I am afraid: trembling taketh hold of my flesh; so that I am a burden to myself.

[6] *When* ye sorrowed after a godly sort, What carefulness it wrought in you! yea, what clearing of yourselves; yea, what indignation; yea, what fear; yea, what vehement desire; yea, what zeal; yea, what revenge!

[7] Godly sorrow worketh repentance to salvation, not to be repented of: but the sorrow of the world worketh death.

[8] The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

[9] Ye shall remember your ways and all your

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[1] 2 Chron. xxxiii. 12. Joshua vii. 19. [2] Joel ii. 12, 13. [3] James iv. 9. 8, 9. [4] Lam. v. 16, 17. [5] Job xxi. 6. Job vii. 20. [6] 2 Cor. vii. 11. [7] 2 Cor. vii. 10. [8] Psal. li. 17. [9] Ezek. xx. 43.

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doings, wherein ye have been defiled; and ye shall loathe yourselves in your own sight, for all your evils that ye have committed.

[1] Be ashamed and confounded for your own ways, saith the Lord God.

[2] We lie down in our shame, and our confusion covereth us: for we have sinned against the Lord our God, we and our fathers, from our youth, even unto this day, and have not obeyed the voice of the Lord our God. To us, O Lord, belongeth confusion of face, because we have sinned against thee.

[3] We are ashamed, and blush to lift up our faces to thee, our God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens.

[4] After I was turned I repented; after I was instructed I smote upon my thigh. I was ashamed, even confounded, because I did bear the reproach of my youth.

[5] I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son.

[6] The unjust knoweth no shame.

RESOLUTION.

[7] Surely it is meet to be said unto God, if I have done iniquity, I will do no more.

[8] I am purposed that my mouth shall not transgress.

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[1] Ezek. xxxvi. 32. [2] Jer. iii. 25. Dan. ix. 8. [3] Ezra ix. 6. [4] Jer. xxxi. 19. [5] Luke xv. 18, 19. [6] Zeph. iii. 5. [7] Job xxxiv. 31, 32. [8] Psal. xvii. 3.

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[1] I will set no wicked thing before mine eyes. A froward heart shall depart from me: I will not know a wicked person.

[2] I will wash mine hands in innocency; so will I compass thine altar, O Lord.

AMENDMENT.

[3] Thus saith the Lord; Return ye now every one from his evil way, and make your ways and your doings good. For if ye thoroughly amend your ways and your doings, I will give you an heart to know me, *and* I will set mine eyes upon you for good.

[4] Cast away from you all your transgressions, and make you a new heart and a new spirit. For why will ye die? I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live ye. Frame your doings to turn unto your God. Cease to do evil; learn to do well.

[5] Put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and put on the new man, which after God is created in righteousness and true holiness.

[6] As ye have yielded your members servants to uncleanness, and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For what fruit had ye in those things whereof ye are now ashamed? For the end of those things is death.

[7] Cleanse your hands, ye sinners; and purify your

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[1] Psal. ci. 3, 4. [2] Psal. xxvi. 6. [3] Jer. xviii. 11. Jer. vii. 5. Jer. xxiv. 7. 6. [4] Ezek. xviii. 31, 32. Hosea v. 4. Isa. i. 16, 17. [5] Eph. iv. 22, 23, 24. [6] Rom. vi. 19. 21. [7] James iv. 8. 2 Tim. ii. 25, 26.

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hearts ye double-minded. Peradventure God will give you repentance, that ye may recover yourselves out of the snare of the devil.

[1] Thou *that* hast left thy first love, remember from whence thou art fallen, and repent, and do the first works.

[2] Break off thy sins by righteousness; and thine iniquities by showing mercy to the poor.

[3] If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles. For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear, because thou shalt forget thy misery, and remember it as waters that pass away.

[4] *Let us* cease from sin, *that we may* no longer live the rest of our time to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we served divers lusts and pleasures.

[5] Knowing *therefore* the time, that now it is high time to awake out of sleep; let us cast off the works of darkness, and let us put on the armour of light.

[6] Turn ye now from your evil ways, and from your evil doings; *before* sin hath *gotten* dominion over you, *and ye* find no place of repentance. Can the Ethiopian change his skin, or the leopard his spots? Then may they also do good that are accustomed to do evil.

[7] Surely it is meet to be said unto God, If I have

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[1] Rev. ii. 4, 5. [2] Dan. iv. 27. [3] Job xi. 14, 15, 16.
[4] 1 Pet. iv. 1, 2, 3. Titus iii. 3. [5] Rom. xiii. 11, 12.
[6] Zech. i. 4. Rom. vi. 14. Heb. xii. 17. Jer. xiii. 23. [7] Job xxxiv. 31, 32. Job xxxiii. 27, 28. Ezek. xviii. 28.

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done iniquity, I will do no more. *For* he looketh upon men: and if any say, I have sinned, and perverted that which was right, and it profited me not; he will deliver his soul from going into the pit, and his life shall see the light. Because he considereth and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

[1] If the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die, saith the Lord: all his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.

[2] If thou return to the Almighty, thou shalt be built up; thou shalt put away iniquity far from thy tabernacles. Will he plead against thee with his great power? No; but he will put strength in thee.

[3] *He will* create in thee a clean heart, and renew a right spirit within thee. *He will* restore unto thee the joy of his salvation, and uphold thee with his free spirit.

[4] After all that is come upon us for our evil deeds, seeing that thou, our God, hath punished us less than our iniquities deserve, should we again break thy commandments? *And* whereas we have offended against the Lord already, *should* we add more to our sins and to our trespasses?

[5] Hear *ye the word of the Lord,* and fear, and do no more presumptuously. Depart from evil and do good, and dwell for evermore.

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[1] Ezek. xviii. 21, 22. [2] John xxii. 23. Job xxiii. 6.
[3] Psal. li. 10. 12. [4] Ezra ix. 13, 14. 2 Chron. xxviii. 13.
[5] Deut. xvii. 13. Psal. xxxvii. 27.

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REPENTANCE TOWARDS MEN.

[1] If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

[2] *Whoever has wronged his brother in any thing,* according to his substance shall the restitution be, and he shall not rejoice therein. *Restitution.*

[3] If I have taken any thing from any man by false accusation, I restore him fourfold.

[4] If the wicked restore the pledge, give again that he hath robbed; walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die.

CHAPTER XI.

Concerning Rewards and Punishments.

[5] THERE be many that say, Who will show us any good? O fear the Lord: For they that fear him shall not want any good thing.

[6] What man is he that desireth life and loveth many days, that he may see good? Depart from evil, and do good; seek peace and pursue it.

[7] Hearken not unto the words *of them* that say

[1] Matt. v. 23, 24. [2] Job xx. 18. [3] Luke xix. 8. [4] Ezek. xxxiii. 15. [5] Psal. iv. 6. Psal. xxxiv. 9, 10. [6] Psal. xxxiv. 12. 14. [7] Jer. xxiii. 16, 17.

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unto every one that walketh after the imagination of his own heart, no evil shall come upon you.

[1] Lo this, we have searched it, so it is; hear it, and know thou it for thy good. The hand of God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him.

[2] *And* God will punish the men that say in their heart, the Lord will not do good, neither will he do evil.

[3] I was envious at the foolish, when I saw the prosperity of the wicked. They are not in trouble as other men; neither are they plagued like other men. Behold, these are they who prosper in the world; they increase in riches, yea, are mighty in power. Verily, I have cleansed my heart in vain, and washed mine hands in innocency. So foolish was I and ignorant, until I went into the sanctuary of God; then understood I their end, how are they brought into desolation, as in a moment! They are utterly consumed with terrors.

[4] A brutish man knoweth not, neither doth a fool understand this: when the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed for ever.

[5] *These are the* men of the world which have their portion in this life; *and* have no inheritance in the kingdom of Christ and of God.

[6] The wicked say unto God, Depart from us; for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? And

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[1] ¶ Job v. 27. Ezra viii. 22. [2] Zeph. i. 12. [3] Psal. lxxiii. 3. 5. 12. Job xxi. 7. Psal. lxxiii. 13. 22. 17. 19. [4] Psal. xcii. 6, 7. [5] Psal. xvii. 14. Eph. v. 5. [6] Job xxi. 7. 14, 15. iii. 14. Job xxxiv. 9.

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what profit should we have if we pray unto him? *Surely* it is in vain to serve God; *and* it profiteth a man nothing that he should delight himself with God.

[1] *They have said also, that* all things come alike to all; there is one event to the righteous and to the wicked, to the good, and to the clean, and to the unclean: As is the good, so is the sinner, and he that sweareth, as he that feareth an oath. Let us *therefore* eat and drink, for to-morrow we die.

[2] *Thus* doth their heart carry them away, *and* they turn their spirit against God: *for* they believe not that they shall return out of darkness.

[3] Let not him that is deceived trust in vanity; for vanity shall be his recompense.

[4] A book of remembrance is written before the Lord, for them that fear him, and that think upon his name: and they shall be mine (saith the Lord of Hosts) in the day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked; between him that serveth God, and him that serveth him not.

[5] Woe unto them that say, Let him make speed and hasten his work, that we may see it; and let the counsel of the Holy One of Israel draw nigh, and come, that we may know it. *For* the day of their calamity is at hand, and the things that shall come upon them make haste.

[6] Behold, *saith the Lord,* I come quickly, and my reward is with me, to give every man according as his work shall be.

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[1] Eccles. ix. 2. 1 Cor. xv. 32. [2] Job xv. 12, 13. 22. [3] Job xv. 31. [4] Mal. iii. 16, 17, 18. [5] Isa. v. 18, 19. Der xxxii. 35. [6] Rev. xxii. 12.

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REWARDS TO THE RIGHTEOUS.

[1] Godliness is profitable unto all things; having promise of the life that now is, and of that which is to come.

[2] The Lord will render to every man his righteousness and his faithfulness. He *will* recompense his work; and a full reward shall be given him of the Lord.

[3] The Lord will give grace and glory; *and* no good thing will he withhold from them that walk uprightly.

[4] All things work together for good to them that love God.

[5] Be ye strong therefore, for your work shall be rewarded. *And* be careful to maintain good works: *for* these things are good and profitable unto men.

[6] Thou, O God, wilt keep him in perfect peace, whose mind is stayed on thee. Thou wilt bless *him* indeed, and keep him from evil, that it may not grieve him.

[7] The way of the Lord is strength to the upright. They shall dwell safely, and be quiet from fear of evil. *They* shall not be ashamed in the evil time.

[8] Great peace have they, O Lord, which love thy *w*; and nothing shall offend them.

[9] The fear of the Lord tendeth to life; and he that th it shall abide satisfied: he shall not be visited th evil.

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[1] 1 Tim. iv. 8. [2] Job xxxiii. 26. 1 Sam. xxvi. 23. Ruth ii. 12. [3] Psal. lxxxiv. 11. [4] Rom. viii. 28. [5] 2 Chron. xv. 7. Titus iii. 8. [6] Isa. xxvi. 3. 1 Chron. iv. 10. [7] Prov. x. 29. Prov. i. 33. Psal. xxxviii. 18, 19. [8] Psal. cxix. 165. [9] Prov. xix. 23.

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[1] And who is he that will harm you, if ye be followers of that which is good?

[2] Many are the afflictions of the righteous; but the Lord delivereth them out of them all.

[3] The wicked watcheth the righteous, and seeketh to slay him; *but* the Lord will not leave him in his hand. God *will* hide him from the secret counsel of the wicked; *and will* deliver him from unreasonable and wicked men *which* have not faith.

[4] Remember, I pray thee, Who ever perished, being innocent? Or where were the righteous cut off?

[5] Whoso keepeth the commandment shall feel no evil thing.

[6] The Lord knoweth how to deliver the godly out of temptations. *And* God is faithful, who will not suffer them to be tempted above what they are able; but will with the temptation also make a way to escape, that they may be able to bear it.

[7] Set your hearts unto all the words of this law, which *is* set before you. For it is not a vain thing for you, because it is your life; and through this thing ye shall prolong your days.

[8] Keep therefore and do them; for this is your wisdom and your understanding. *And* happy is the man that findeth wisdom: for length of days is in her right had, and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace.

[9] If thou shalt keep the commandments of the

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[1] 1 Pet. iii. 13. [2] Psal. xxxiv. 19. [3] Psal. xxxvii. 32, 33. Psal. lxiv. 2. 2 Thess. iii. 2. [4] Job iv. 7. [5] Eccles. viii. 5. [6] 2 Pet. ii. 9. 1 Cor. x. 12. [7] Deut. xxxii. 46. Deut. iv. 44. Deut. xxxii. 47. [8] Deut. iv. 6. Prov. iii. 13, 14. 16, 17. [9] Deut. xxviii. 9. 12. Deut. xxx. 9.

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Lord thy God, and walk in his ways; the Lord shall open unto thee his good treasure, and bless all the work of thine hand. The Lord will make thee plenteous in every work of thine hand for good. The Lord will rejoice over thee for good.

[1] Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. *For* the Lord *shall* guide thee on every side.

[2] Thou shalt make thy prayer unto him, and he shall hear thee. Thou shalt also decree a thing, and it shall be established unto thee; and the light shall shine upon thy ways.

[3] The blessing of the Lord it maketh rich; and he addeth no sorrow with it.

[4] The just man walketh in his integrity; his children are blessed after him. The generation of the upright shall be blessed.

[5] Let not mercy and truth forsake thee: bind them about thy neck, write them upon the table of thine heart. So shalt thou find favour and good understanding in the sight of God and man.

[6] The fear of the Lord is the beginning of wisdom. A good understanding have all they that do his commandments; *and* unto the upright there ariseth light in the darkness.

[7] The righteous shall hold on his way, and be stronger and stronger. *And* they that love the Lord *shall* be as the sun, when he goeth forth in his might.

[8] Mark the perfect man, and behold the upright; for the end of that man is peace.

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[1] Deut. xxviii. 6. 2 Chron. xxxii. 22. [2] Job xxii. 27, 28.
[3] Prov. x. 22. [4] Prov. xx. 7. Psal. cxii. 2. [5] Prov. iii. 3, 4.
[6] Psal. cxi. 10. Psal. cxii. 4. [7] Job xvii. 9. Judges v. 31.
[8] Psal. xxxvii. 37.

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[1] The work of righteousness shall be peace, and the effect of righteousness, quietness, and assurance for ever.

[2] The law of the Lord is perfect, converting the soul. The testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart. The commandment of the Lord is pure, enlightening the eyes. The judgments of the Lord are true and righteous altogether: more to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb: and in keeping of them there is great reward.

[3] In the multitude of my thoughts within me, thy comforts, O Lord, delight my soul. For thou shalt guide me with thy counsel, and afterwards receive me to glory.

[4] A good man shall be satisfied from himself. For his rejoicing is this: the testimony of his conscience, that in simplicity and godly sincerity he hath had his conversation in the world.

[5] He shall not much remember the days of his life; because God answereth him in the joy of his heart.

[6] Ye shall pray unto God, and he will be favourable unto him, and he shall see his face with joy.

[7] Happy is that people, whose God is the Lord, For the Lord taketh pleasure in his people; *and* they shall be satisfied with his goodness.

[8] *They shall* take delight in approaching to God:

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[1] Isa. xxxii. 17. [2] Ps. xix. 7, 8, 9, 10, 11. [3] Psal. xciv. 19. Psal. lxxviii. 24. [4] Prov. xiv. 14. 2 Cor. i. 12. [5] ¶ Eccles. v. 20. [6] Job xxxiii. 26. [7] Psal. cxliv. 15. Psal. cxlix. 4. Jer. xxxi. 14. [8] Isa. lviii. 2. Isa. xxv. 9. Psal. lxiii. 3.

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and rejoice in his salvation. *For* his loving-kindness is better than life.

[1] Ye are my friends, *(saith Christ)* if ye do whatsoever I command you. *And* if any man serve me, him will my Father honour.

[2] Having peace with God, through our Lord Jesus Christ, we rejoice in hope of the glory of God.

[3] We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. *And though* the world passeth away, and the lusts thereof, nevertheless we, according to the promise of God, look for new heavens and a new earth, wherein dwelleth righteousness.

[4] Henceforth there is laid up for *those that* have kept the faith, fought a good fight, *and* finished their course, a crown of righteousness, which the Lord, the righteous Judge, shall give unto them at his appearing. Wherefore comfort one another with these words.

[5] Blessed are the dead which die in the Lord: *for* they rest from their labours; *and* are taken away from the evil to come; and their works do follow them.

[6] And *when* the time of the dead is come, that they should be judged; thou, O Lord God Almighty, wilt give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great.

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[1] John xv. 14. John xii. 26. [2] Rom. v. 1, 2. [3] 2 Cor. v. 1. 2 Cor. iv. 16. 1 John ii. 17. 2 Pet. iii. 13. [4] 2 Tim. iv. 8. 7, 8. 1 Thess. iv. 18. [5] Rev. xiv. 13. Isa. lvii. 1. Rev. xiv. 13. [6] Rev. xi. 18. 17, 18.

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[1] Then shall the righteous shine forth as the sun, in the kingdom of their Father: and they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.

[2] Jesus, *who* is gone to prepare a place for his disciples, *that* love him and keep his commandments, will come again, and receive them unto himself, that where he is, there may they be also; and may behold his glory, which the Father hath given him.

[3] The spirits of just men *shall be* made perfect: *and* they shall see God; *and* shall ever be with the Lord.

[4] Now we see through a glass darkly; but then face to face. Now we know in part; but then shall we know, even as we are known.

[5] The ransomed of the Lord shall come to Zion with songs, and everlasting joy upon their heads. They shall obtain joy and gladness; and sorrow and sighing shall flee away.

[6] Their inheritance shall be for ever: *and* they shall receive a crown of glory that fadeth not away.

[7] He that sitteth on his throne in heaven shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat: for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall make them drink of the river of his pleasures. God shall wipe away all tears from their eyes; and

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[1] Matt. xiii. 43. Dan. xii. 3. [2] John xiv. 6. 2. 15. 3. John xvii. 24. [3] Heb. xii. 23. Matt. v. 8. 1 Thess. iv. 17. [4] 1 Cor. xiii. 12. [5] Isa. xxxv. 10. [6] Psal. xxxvii. 18. 1 Pet. v. 4. [7] Rev. vii. 15. Rev. iv. 1. Rev. vii. 16, 17. Psal. xxxvi. 8. Rev. xxi. 4, 5.

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there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away; and behold all things are made new.

[1] Blessed are they that do the commandments of God; that they may have right to the tree of life, and may enter in through the gates into the holy city, New Jerusalem. There shall be no night there, and they need no candle, neither light of the sun; for the Lord giveth them light, and they shall reign for ever and ever.

[2] Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

[3] Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of flesh and spirit; perfecting holiness in the fear of God.

PUNISHMENTS TO THE WICKED.

[4] The Lord shall reward the doer of evil according to his wickedness.

[5] Fools, because of their transgression, and because of their iniquities, are afflicted. Many evils and troubles shall befal them. The Lord will heap mischiefs upon them; he will spend his arrows upon them, *and* vex them with all adversity; because they corrupt themselves, and do evil in the sight of the Lord.

[6] Is not destruction to the wicked, and a strange punishment to the workers of iniquity?

[7] Let favour be showed to the wicked, yet will

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[1] Rev. xxii. 14. Rev. xxi. 2. Rev. xxii. 5. [2] 1 Cor. ii. 9. [3] 2 Cor. vii. 1. [4] 2 Sam. iii. 39. [5] Psal. cvii. 17. Deut. xxxi. 17. Deut. xxxii. 23. 2 Chron. xv. 6. Deut. xxxi. 29. [6] Job xxxi. 3. [7] Isa. xxvi. 10. Isa. xxvii. 11.

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they not learn righteousness. In the land of uprightness will they deal unjustly, and will not behold the majesty of the Lord. Therefore he that made them will not have mercy on them, and he that formed them will show them no favour.

[1] They that plough iniquity, and sow wickedness shall reap the same. The Lord shall bring upon them their own iniquity, and shall cut them off in their own wickedness.

[2] Whosoever hath sinned against me, saith the Lord, him will I blot out of my book.

[3] How oft is the candle of the wicked put out? and how oft cometh their destruction upon them? God distributeth sorrows in his anger. God layeth up his iniquity for his children: he rewardeth him, and he shall know it. His eyes shall see his destruction; and he shall drink of the wrath of the Almighty. For what pleasure hath he in his house after him, when the number of his months is cut off in the midst?

[4] Knowest thou not this of old, since man was placed upon earth, that the triumphing of the wicked is short, and the joy of the hypocrite but for a moment? Though his excellency mount up to the heavens, and his head reach unto the clouds; yet, he shall perish for ever, like his own dung. They which have seen him shall say, Where is he? Though wickedness be sweet in his mouth, it is the gall of asps within him. In the fulness of his sufficiency he shall be in straits; every hand of the wicked shall come upon him. The increase of his house shall depart, and his goods shall flow away in the day of his wrath; he shall not save of that which

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[1] Job iv. 8. Psal. xciv. 23. [2] Exod. xxxii. 33. [3] Job xxi. 17. 19, 20, 21. [4] Job xx. 4, 5, 6, 7. 12. 14. 22. 28. 20. 29.

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he desired. This is the portion of a wicked man from God: and the heritage appointed unto him by God.

[1] If thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes: cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out. The Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do; because of the wickedness of thy doings, whereby thou hast forsaken him.

[2] Thou shalt not prosper in thy ways: neither shall thy substance continue; neither shalt thou prolong the perfection of it upon the earth.

[3] The desire of the wicked shall perish. *They* look for peace, but no good cometh; and for a time of health, but behold trouble. *For* their sins have withholden good things from them: and the things that the Lord hath given them shall pass away from them, and he will curse their blessings.

[4] They shall eat of the fruit of their own way, and be filled with their own devices. The prosperity of fools shall destroy them.

[5] The Lord *will* make them contemptible and base before all the people, according as they have not kept his ways; *and* he will change their glory into shame.

[6] His own iniquities shall take the wicked himself. The steps of his strength shall be straitened, and his own counsel shall cast him down. For God shall cast upon him, and not spare; men shall clap

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[1] Deut. xxviii. 15. 19. 2. 20. [2] Deut. xxviii. 29. Job xv. 29. [3] Psal. cxii. 10. Jer. viii. 15. Jer. v. 25 Jer. viii. 13. Mal. ii. 2. [4] Prov. i. 31, 32. [5] Mal. ii. 9. Hosea iv. 7. [6] Prov. v. 22. John xviii. 7. Job xxvii. 22, 23.

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their hands at him, and shall hiss him out of his place.

[1] The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. *And* a man shall not be established by wickedness.

[2] Governors are sent by God for the punishment of evil-doers. *And* they bear not the sword in vain: for they are the minsters of God, to execute wrath upon them that do evil.

[3] The law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for the unholy and profane, for murderers, for whoremongers, for liars, for perjured persons; and if there be any other thing that is contrary to sound doctrine.

[4] The way of transgressors is hard.

[5] The wicked man travaileth with pain all his days. Trouble and anguish shall prevail against him. Terrors shall make him afraid on every side: a dreadful sound is in his ears; *and* he is in great fear where no fear is.

[6] He shall find no ease nor rest. *For* the Lord shall give him a trembling heart, and failing of eyes, and sorrow of mind. And his life shall hang in doubt before him; and he shall fear day and night, and shall have none assurance of his life. In the morning he shall say, Would God it were even; and at even he shall say, Would God it were morning; for fear of his heart, wherewith he shall fear. His life shall be grievous unto him.

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[1] Psal. xxxiv. 16. Prov. xii. 3. [2] 1 Pet. ii. 14. Rom. xiii. 4. [3] 1 Tim. i. 9, 10. [4] Prov. xiii. 15. [5] Job xv. 20. 24. Job xviii. 11. Job xv. 21. Psal. liii. 5. [6] Deut. xxviii. 65, 66, 67. ¶ Isa. xv. 4.

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[1] There is no peace, saith the Lord, unto the wicked. But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

[2] The spirit of a man will sustain his infirmity: but a wounded spirit who can bear?

[3] They that are in the flesh cannot please God. If ye forsake the Lord, he will cast you off for ever: he will love you no more. God is angry with the wicked every day: the foolish shall not stand in his sight. He hateth all workers of iniquity.

[4] The Lord is far from the wicked. *Their* iniquities have separated between them and their God; and their sins have hid his face from them, that he will not hear. *And* woe unto them, saith the Lord, when I depart from them.

[5] As the *wicked* do not like to retain God in their knowledge, God giveth them over to a reprobate mind, to do those things which are not convenient. For this cause *also* God shall send them strong delusion, that they should believe a lie; that they all may be damned that believe not the truth, but have pleasure in unrighteousness.

[6] The wicked are reserved to the day of destruction; they shall be brought forth to the day of wrath. They shall be turned into hell, where their worm dieth not, and the fire is not quenched; but the wrath of God abideth on them.

[7] Behold the day cometh, *when* the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them

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[1] Isa. xlviii. 22. Isa. lvii. 20. [2] Prov. xviii. 14. [3] Rom. viii. 8. I Chron. xxviii. 9. Hosea ix. 15. Psal. vii. 11. Psal. v. 5. [4] Prov. xv. 29. Isa. lix. 2. Hosea ix. 12. [5] Rom. i. 28. 2 Thess. ii 11, 12. [6] Job xxi. 30. Psal. ix. 17. Mark ix. 44. John iii. 36. [7] Mal. iv. 1. Matt. xiii

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which do iniquity: and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth.

[1] In that day shall the Lord Jesus be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power.

[2] Behold the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among *men* of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

[3] The day of the Lord cometh with wrath and fierce anger; and he will punish the world for their evil, and the wicked for their iniquity. He will cause the arrogancy of the proud to cease, and he will lay low the haughtiness of the terrible; neither shall any strengthen himself in the iniquity of his life. The day of the wicked *shall* come, when their iniquity shall have no end: *and* the Lord *shall* take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their minds. Horror also shall cover *them*, and shame shall be upon all faces; *and* pangs and sorrows shall take hold of them.

[4] And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

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[1] 2 Thess. i. 10. 7, 8, 9. [2] Jude 14, 15. [3] Isa. xiii. 9. 11. Ezek. vii. 13. Ezek. xxi. 29. Ezek. xxiv. 25. Ezek. vii. 18. Is xiii. 8. [4] Rev. ix. 6.

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[1] And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, *shall* say to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come, and who shall be able to stand?

[2] *Then* the unbelieving and the abominable, and murderers, and whoremongers, and idolators, and liars, and whosoever is not found written in the book of life, shall be cast into the lake of fire: *where* they shall be tormented with fire and brimstone; and they have no rest day nor night; and the smoke of their torment ascendeth for ever and ever.

[3] Now consider this, ye that forget God: *lest* judgment and justice take hold on you, and there be none to deliver: *for* it is a fearful thing to fall into the hands of the living God.

[4] Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee to judgment.

[5] Hear now this, thou that art given to pleasures, that dwellest carelessly; thou that hast trusted in thy wickedness, and hast said, None seeth me. Evil shall come upon thee, thou shalt not know from whence it ariseth; and mischief shall fall upon thee, thou shalt not be able to put it off.

[6] Go to now, ye rich men, *who* have lived in pleasure on the earth, and been wanton; *who* by fraud have kept back the hire of the labourers,

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[1] Rev. vi. 15, 16, 17. [2] Rev. xxi. 8. Rev. xx. 15. Rev. xiv. 10, 11. [3] Psal. l. 22. Job xxxvi. 17. Psal. l. 22. Heb. x. 31. [4] Eccles. xi. 9. [5] Isa. xlvii. 8. 10, 11. [6] James v. 1. 5. 4. 6. 1, 2, 3. 5.

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and have condemned the just: weep and howl for your miseries that shall come upon you. Your riches are corrupted; your gold and silver is cankered, and the rust of them shall be a witness against you: ye have heaped treasure together for the last day; ye have nourished your hearts as in a day of slaughter.

[1] Hear the word of the Lord, ye scornful men: because ye have said, We have made a covenant with death, and with hell are we at agreement. When the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves. Therefore thus saith the Lord God, Your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. Now therefore be ye not mockers, lest your bands be made strong.

[2] Thinkest thou this, O man, that dost such things *as* are worthy of death, that thou shalt escape the judgment of God? Despise not the forbearance and long-suffering of God; *but let* his goodness lead thee to repentance; *otherwise thou* treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God.

[3] Behold the day, behold it is come; the day of trouble is near. The Lord will shortly pour out his fury upon thee, and accomplish his anger upon thee: and he will judge thee according to thy ways, and will recompense thee for all thine abominations.

[4] Let now the astrologers, the star-gazers, the

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[1] Isa. xxviii. 14, 15, 16. 18. 22. [2] Rom. ii. 3. Rom. i. ; Rom. ii. 3, 4, 5. [3] ¶ Ezek. vii. 10. 7. 8. [4] *I* xlvii. 13, 14.

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monthly prognosticators stand up, and save thee from those things that shall come upon thee. Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame.

[1] All the sinners shall die, which say, The evil shall not overtake nor prevent us, destruction cometh, and *they* shall seek peace, and there shall be none. He that fleeth of *them* shall not flee away; and he that escapeth of them shall not be delivered.

[2] *Their* silver and their gold shall not be able to deliver them in the day of the wrath of the Lord. And then they shall know that God is the Lord, and that he hath not said in vain, That he would do this evil unto them.

[3] *Let us therefore* lay these things to our heart, and remember, *That* the pleasures of sin *are but* for a season, and that it will be bitterness in the latter end. *And* what is a man profited, if he should gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?

[4] The day of the Lord is great and very terrible; and who can abide it? Who among us can dwell with the devouring fire? Who amongst us can dwell with everlasting burnings? Therefore also now, saith the Lord, Turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

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[1] Amos ix. 10. Ezek. vii. 25. Amos ix. 1. [2] Ezek. vii. 19. Ezek. vi. 10. [3] ¶ Isa. xlvii. 7. Heb. xi. 25. ¶ 2 Sam. ii. 26. Matt. xvi. 26. [4] Joel ii. 11. Isa. xxxiii. 14. Joel ii. 12, 13.

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THE RIGHTEOUS AND WICKED COMPARED.

[1] Say ye to the righteous, that it shall be well with him; for they shall eat the fruit of their doings. *But* woe unto the wicked, it shall be ill with him; for the reward of his hands shall be given him.

[2] The righteous is more excellent than his neighbour.

[3] The righteous shall be recompensed in the earth; much more the wicked and the sinner.

[4] A good man obtaineth favour of the Lord; but a man of wicked devices will he condemn.

[5] He that diligently seeketh good, procureth favour; but he that seeketh mischief, it shall come unto him.

[6] God will not cast away a perfect man; neither will he help the evil doers.

[7] The righteous is delivered out of trouble; and the wicked cometh in his stead.

[8] Many sorrows shall be to the wicked; but he that trusteth in the Lord, mercy shall compass him about.

[9] *To* keep the statutes and judgments, which the Lord hath commanded us; this is our wisdom, and our understanding. *But* wickedness is madness and folly.

[10] *They are* fools *that* make a mock at sin, *and* say in their hearts, There is no God. *But* whoso keepeth the law is wise.

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[1] Isa. iii. 10, 11. [2] Prov. xii. 26. [3] Prov. xi. 31,
[4] Prov. xii. 2. [5] Prov. xi. 27. [6] Job viii. 20.
[7] Prov. xi. 8. [8] Psal. xxxii. 10. [9] Deut. iv. 6. 5, 6
Eccles. i. 17. [10] Prov. xiv. 9. Psal. xiv. 1. Prov. xxviii.

[1] The way of the wicked is as darkness; they know not at what they stumble: but the path of the just is as the shining light, that shineth more and more unto the perfect day.

[2] He that walketh uprightly, walketh surely; but he that perverteth his ways shall be known.

[3] The righteousness of the perfect shall direct his ways; but the wicked shall fall by his own wickedness.

[4] Whosoever committeth sin is the servant of sin; *but* where the Spirit of the Lord is there is liberty: *and whom* the Son shall make free, they shall be free indeed.

[5] The fear of the Lord is clean; *and* God is good to such as are of a clean heart. He that hath clean hands and a pure heart shall ascend into the hill of the Lord. *But* how abominable and filthy is man, that drinketh iniquity like water? The hypocrites in heart heap up wrath; *for* their life is among the unclean. The workers of iniquity are corrupt; they are altogether become filthy.

[6] *The wicked* have made themselves vile; *but they that serve the Lord* are precious in his sight, and honourable.

[7] The curse of the Lord is in the house of the wicked; but he blesseth the habitation of the just.

[8] God giveth to the sinner travail, to gather and to heap up, that he may give to him that is good before God.

[9] The fear of the Lord prolongeth days; but the years of the wicked shall be shortened.

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[1] Prov. xiv. 19. 18. [2] Prov. x. 9. [3] Prov. xi. 5. [4] John viii. 34. 2 Cor. iii. 17. John viii. 36. [5] Psal. xix. 9. lxxiii. 1. Psal. xxiv. 1. 4. 3. Job xv. 6. Job xxxvi. 13, 14. xiv. 4. 1. 3. [6] 1 Sam. iii. 13. Isa. xliii. 4. [7] Prov. [8] Eccles. ii. 26. [9] Prov. x. 27.

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[1] Treasures of wickedness profit nothing; but righteousness delivereth from death.

[2] The wicked is snared by the transgression of his lips; but the just shall come out of trouble.

[3] The fear of the wicked it shall come upon him; but the desire of the righteous shall be granted.

[4] The wicked flee when no man pursueth; but the righteous are bold as a lion.

[5] The hope of the righteous shall be gladness; but the expectation of the wicked shall perish.

[6] He that keepeth the commandment keepeth his own soul; but he that despiseth his ways shall die.

[7] The wicked is driven away in his wickedness; but the righteous hath hope in his death.

[8] When it goeth well with the righteous, the city rejoiceth, and when the wicked perish, there is shouting.

[9] The memory of the just is blessed: but the name of the wicked shall rot.

[10] Righteousness exalteth a nation; but sin is a reproach to any people.

[11] The wages of sin is death; but the gift of God is eternal life.

[12] Indignation and wrath, tribulation and anguish, shall be upon every soul of man that doeth evil: but glory, honour, and peace, to every man that worketh good.

[13] They that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt.

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[1] Prov. x. 2. [2] Prov. xii. 13. [3] Prov. x. 24. [4] Prov. xxviii. 1. [5] Prov. x. 28. [6] Prov. xix. 16. [7] Prov. xiv. 32. [8] Prov. xi. 10. [9] Prov. x. 7. [10] Prov xiv. 34. [11] Rom. vi. 23. [12] Rom. ii. 8, 9, 10. [13] Dan xii. 2.

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[1] When the Son of Man shall come in his glory, and all the holy angels with him, then shall be gathered before him all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right-hand, but the goats on the left. Then shall he say unto them on his right-hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment; but the righteous into life eternal.

THE CONCLUSION.

[2] Let us hear the conclusion of the whole matter. Fear God, and keep his commandments: for this is the whole Duty of Man.

[3] For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

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[1] Matt. xxv. 31, 32, 33, 34. 41. 46.
[2] Eccles. xii. 13.
[3] Eccles. xii. 14.

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AN

ALPHABETICAL INDEX

OF

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THE END.

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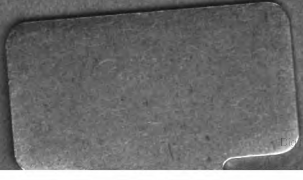
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